

Educating teachers, the ethical dimension of teacher professionalism in Tanzania

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Declaration

I hereby declare that this PhD thesis is my entirely own initiative and work. All scholars and informants' ideas have been acknowledged accordingly. I also declare that no part of the thesis has been submitted for any degree or professional qualification at this university or elsewhere in the world.

William-Andey Lazaro Anangisye

August 23rd 2006

Dedication

I dedicate this PhD thesis to my mother and father who despite being without any formal education sacrificed the little that they had to pay for my education, and brought me up in morally accepted values. Indeed, what I am today reflects to a great degree their moral obligations as parents.

Also

My dedication is due to my beloved late sister, Ms. May who passed away in the last year of this doctoral programme. She never lived to witness God's blessing upon her brother.

Last

My dedication is due to my beloved late *mama mdogo* (aunt) Evelyn Kajisi Mwakanyamale Mkane (Mrs) who passed away four months before my viva voce. Like May, She did not live to witness the outcome of her prayers and wishes.

Abbreviations and Acronyms

A	Geographical area of study (research site)
ACSEE	Advanced Certificate of Secondary Education Examination
ACU	Association of Commonwealth Universities
ADE	Adult Education and Extension Services
AIDS	Acquired Immune Deficiency Syndrome
APDP	Academic and Professional Development Programme
ASP	Afro-Shiraz Party
ASP	Assistant Superintendent of Police
BAKWATA	Baraza Kuu la Waislam Tanzania
BC	Before Christ
BTP	Block Teaching Practice
CAS	Centre of African Studies
CASFETA	Christ Ambassador Students Fellowship of Tanzania
CCM	Chama Cha Mapinduzi
CoT	College Teacher
CoTET	College of Teacher Education and Training
CSEE	Certificate of Secondary Education Examination
CT	Curriculum and Teaching
DEO	District Education Officer
DSA	Dar es Salaam School of Accountancy
DSM	Dar es Salaam
EF	Educational Foundations
EM	Electronic Mail
EP	Educational Psychology

EPA	Educational Planning and Administration
ESR	Education for Self-Reliance
ESRF	Economic and Social Research Foundation
FACET	Front Against Corrupt Elements in Tanzania
FGD	Focus Group Discussions
FHGF	French Holy Ghost Fathers
FTFI	Face-to-Face Interviews
GTCT	General Teaching Council of Tanzania
HIV	Human Immunodeficiency Virus
IPYA	Iringa Pentecostal Youth Association
JMT	Jamhuri ya Muungano wa Tanzania
LEI	Leakage of Examination Information
LUIE	Leeds University Institute of Education
MHSE	Moray House School of Education
MNE	Ministry of National Education
MoEC	Ministry of Education and Culture
MoEVT	Ministry of Education and Vocational Training
MoHA	Ministry of Home Affairs
NCC	National Curriculum Council
NECTA	National Examination Council of Tanzania
NGO	Non-Government Organisation
NIV	New International Version
NMCT	National Muslim Council of Tanzania
OCCID	Officer Commanding Criminal Investigation Department
PCB	Prevention of Corruption Bureau

PEDP	Primary Education Development Programme
PEF	Philosophical-Empirical Framework
PEMO	Philosophical-Empirical Model
PESC	Physical Education, Sports and Culture
PGDE	Post Graduate Diploma in Education
PhD	Doctor of Philosophy
PI	Parent Informant
PLSE	Primary School Leaving Examination
PSS	Primary School Student
PTA	Postgraduate Teaching Assistant
PTL	Part-Time Lecturer
QTI	Qualitative Traditions of Inquiry
RE	Reviewed Edition
REO	Regional Education Officer
RTD	Radio Tanzania Dar es Salaam
S	School
SCI	School and College Inspector
SEDP	Secondary Education Development Programme
SLH	Simon Laurie House
SRB	Sexual Related Behaviour
SRSS	Simple Random Sampling Strategy
SSFT	Secondary School Female Teacher
SSS	Secondary School Student
ST	School Teacher
TANU	Tanganyika National Union

TAPA	Tanzania Parents' Association
TIE	Tanzania Institute of Education
TP	Teaching Practice
TRB	Transitional Review Board
TSC	Teachers Service Commission
TSD	Teachers Service Department
TT	Teacher Trainee
TTU	Tanzania Teachers Union
TU	Trade Union
TYCS	Tanzania Young Christian Students
UDHR	Universal Declaration Human Rights
UDSM	University of Dar es Salaam
UKWATA	Umoja wa Kikristo wa Wanafunzi Tanzania
UMCA	University Mission to Central Africa
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
UPE	Universal Primary Education
URT	United Republic of Tanzania
UT	University Teacher
UTS	Unified Teachers Service
WET	Wizara ya Elimu ya Taifa
WW II	World War II

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List of Legislations

The Constitution of the United Republic of Tanzania, 1977 (As amended Subsequently)

The Education Act, Cap 353, R.E. 2002, (Act No. 25 of 1978) (Amended in 1995)

The National Examination Council of Tanzania (NECTA) Act No. 21 of 1973

The Public Service Act, 2002 (Act No. 8 of 2002)

The Sexual Offences Special Provision Act, Cap 101, R.E. 2002, (Act No. 4 of 1998)

The Teachers' Service Commission Act, 1989 (Act No.1 of 1989)

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Abstract

In general, this thesis is concerned with teacher ethics in Tanzania. It rests on the following claims. First, the researcher shares the widespread view that there is an important normative dimension to professionalism in general and teacher professionalism in particular. Secondly, there is evidence from Africa and more widely of serious failure on the part of school, college and university teachers to live up to the highest moral standards of their profession. Thirdly, it was therefore a key aim of this thesis to gather evidence of various kinds, concerning the extent of such professional dereliction. But, the researcher was also concerned to raise and address questions with respect to what might be done in teacher education and training to help teachers appreciate the ethical dimension of teacher professionalism.

Qualitative data, hinging on the philosophical-empirical framework (PEF), was derived from Edinburgh —Scotland (UK) and Tanzania (URT). The framework was informed and shaped by a triangulation *modus operandi* that involved employing diverse educational research philosophies, and methods such as in-depth interviews (conversations), observation, event stories, historical analysis, and a critical study of documents. Informants whose experiences informed and shaped the thesis were heterogeneous in nature although largely educational professionals.

The findings are varied. Empirically whilst there are several different explanations, lack of knowledge of the character of teaching contributes much to widespread misdemeanours in teaching. As a result, the thesis also sets out to examine the professional character and ethical grounds of the practice of teaching. The findings are also developmental in character aiming at laying a foundation for the professional education of teachers and student teachers in colleges of teacher education and training.

The present thesis calls, further, for a well-defined place for ethical enquiry in the curriculum of teacher education and training. In particular, the aim is to familiarize student teachers with the character of teaching as a professional undertaking.

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Chapter 1

The context of the thesis

While the damage done to the environment and the economy can be repaired by technology and economic reforms, the moral damage to society is more difficult to repair, and it cannot be done quickly. We need a deeper understanding of morality and a great moral effort. It is easy to destroy the moral order and good customs, but it is very difficult to rebuild them once they are gone¹

Fr. Mieczyslaw Albert Krapiec

Introduction

This thesis draws on the researcher's experience gained while pursuing several various roles. First, during his school days he experienced one unprofessional incident involving a teacher in charge of examinations in the academic office in the mid 1980s. Some 'O' level students conspired with the teacher in charge of examinations. On agreement, after the final examinations had taken place, the teacher released the scripts to the 'candidates' who re-wrote the examinations assisted by students in senior classes, the fellow 'A' level students of the researcher. Secondly, when undergoing a teacher education and training course the researcher observed it was common for some college teacher trainers to favour and have affairs with female student teachers. Such conduct and similar behaviour was also witnessed during a teacher education and training course at degree level in the university in the 1990s. Very often, a few university teachers were implicated in sexual related

¹ This is an extract from Fr. Mieczyslaw Albert Krapiec's foreword to the Polish Edition translated and presented in the English version book: Jaroszynski, P and Anderson, M, (2003) *Ethics: The Drama of the Moral life*. Alba House: New York. Written in the Christian context, it is mainly concerned with moral problems and dilemmas in people's lives.

behaviour (SRB) with female student teachers (see, for example, 'The Presidential Commission of Inquiry against Corruption: Report on the Commission on Corruption' by the United Republic of Tanzania (URT), 1996a; Mosha, 1997; Puja, 2003; Kerr, 2006). Here, one of the authors, Mosha, a renowned university Professor in educational planning, administration and policy, writes:

Why are some of us turning this trust to abuse – when our animal instincts prevail and compel us to make love with such youth, some of who might be younger than our children? ... Sometimes I wonder why some students even on campus accept appointments for consultation at odd hours of the day and weekends. Are these appointments truly for official business or monkey business! (p. 12).

Thirdly, the researcher has been a teacher in secondary schools for more than ten years. His first appointment following university was to a co-educational secondary school in which a few fellow teachers had inappropriate relations with female students. Some female students would spend a night at their teachers' flats. Also, there were teachers who would persuade culprits to run away to prevent them being caught and punished. There was evidence of some teachers, especially at university, intentionally marking students' assignments or examination scripts only partially or inflating the grades of student teachers, in particular female students that they liked.

Equally important was an incident that involved a college teacher from a college of teacher education and training (CoTET). During the marking of national examinations, it appeared that one teacher from one of the subject groupings (panel) unlawfully spent the night outside the centre. According to regulations of processing examinations, popularly referred to as 'special duty' none of the markers, at any time, is allowed to be absent from the centre without permission. This aimed at preventing them from temptations to leak examination secrets. In this respect, the teacher contravened the oath to adhere to regulations that govern this sensitive obligation — in principle, any involvement in behaviour that would appear to create loopholes for Leakage of Examination Information (LEI) contravenes The National Examination Council of Tanzania (NECTA) Act, 1973 (No. 21 of 1973).

Fourthly, the researcher has been a Postgraduate Teaching Assistant (PTA), Part Time Lecturer (PTL), and most recently an Assistant Lecturer for almost six years in the Faculty of Education (FoEd) (University of Dar es Salaam — UDSM), dealing with, among other things, the preparation of student-teachers for different capacities as administrators, teachers, and researchers at different levels of pre-primary, primary, secondary, tertiary, and university education in East Africa and more widely. Last, but not least, the researcher has had research and consultancy experience in teacher education, general education, and social sciences. To a great extent, it was this rich experience in teaching and with teachers' practices that prompted the researcher's curiosity to undertake the present enquiry. In addition, the researcher's interest owes much to his current role and a desire to help school, college, and University teacher trainers and student teachers understand what it really means to be a teacher.

The Thesis claims

The present research is most particularly concerned with professional ethics in teaching in Tanzania, and it rests on the following main claims:

First, the researcher shares the widespread view that there is an important normative dimension to professionalism in general and teacher professionalism in particular. The normative character and nature of teaching has three key levels. Like other professionals, teachers² are required to demonstrate high standards of technical, professional and academic competence or proficiency. They need, for example, to have acquired relevant knowledge of teaching and pedagogical skills. Also, the normative dimension of teaching relates to the status of education as a human right and teachers' duties with regard to that right (Carr, 2000a; 2000b; 2000c). Teachers are responsible for teaching impartially, respecting students as individuals, marking students' continuous and final examinations fairly, and observing confidentiality and

² In the context of this thesis, 'teacher' constitutes a generic term. It embraces every academic member of staff in primary and secondary schools, colleges, and universities except where stated.

so on. In so far as teachers have a duty to promote the well-being of school, college, and university students in terms of meeting their basic educational rights, students, as clients, have a corresponding right or claim to fair treatment from their teachers. Last, but not least, teachers are arguably also responsible for the wider moral³ development of school, college, or university⁴ students. Society seems to expect teachers to set good examples, to be role models of good citizenship and moulders of children's character. Indeed, it is this level of moral engagement of teachers that would seem to make the teaching enterprise almost unique among professions.

Secondly, however, there is evidence from Africa and more widely of serious failure on the part of teachers to live up to the highest moral standards of their profession. And thirdly, it was therefore a key aim of this study to gather evidence of various kinds, concerning the extent of such professional dereliction. But the researcher was also concerned to raise and address questions with respect to what might be done in professional teacher education and training to help instil greater appreciation of the ethical dimension of teacher professionalism among school, college and university teachers.

The research problem

There is evidence that the teaching profession is generally prone to widespread abuse. Writing from experience in America, Conrad in his article, 'Ethics of Teaching: Code of Ethics' (1971) found that virtually all professions had some profile of professional misconduct. In teaching, in particular, Sockett (1993, p. 10) raises the case of a school principal involved in drug dealing to children. In fact, unprofessional practices have been common in many societies in the world. For example, many recent African cases are of school and college teachers who abuse

³ Unless it is stated, throughout this thesis, the concepts of 'ethics' and 'morality' are used synonymously to mean 'virtue'. By definition, 'virtues are general dispositions to do the right thing at the right time' (see, for example, Pring, 2000, p. 152).

⁴ In this sense, the focus is on faculties, schools or departments that offer teacher education and training programmes. By virtue of their role all teacher trainers have the obligation to lead lives which reflect their professional and ethical role.

schoolgirls, and instances of sexual harassment of female students by teachers have been observed in Ghana, Malawi, Nigeria, Zimbabwe, and elsewhere (Bakari, 2004; Leach *et al.*, 2003; Munthali, 2001; Leach, 2001; Bennett, 2001). Also, there is evidence of widespread teachers' involvement in examination malpractices in different African countries (see, for example, Matemba and Yadidi, 2002; Maunda, 2002; Odongo, 2002; Soyemi, 2002). Teachers were found to exhibit neglect, and bias, and to use impolite language towards students in schools in Finland and the United Kingdom (see, for example, Tirri and Puolimatka, 2000; Skinner, 2001).

In institutions of higher learning where teachers might be considered more 'professionally' mature there is also evidence to indicate that this is not so. For example, in the American context, unbecoming behaviours commonly reported among university professors included sexual harassment, the neglect of student supervision in favour of research, outside work, or leisure, and easy grading to curry favour. Other professional misbehaviours were severe grading to bolster ego, casual grading from laziness, and the use of students to pressurise colleagues or administrators when working through other channels failed (Ingraham, 1971; Baier, 1990; Cintron, 1995).

In sum, violations of professional ethics are not limited to any one country or level of education, and today nowhere could consider itself entirely free from such violations. Tanzania, in particular, cannot claim to have been free from problems that threaten the welfare of the teaching profession, education, and the country at large. On December 14th 2001, the Executive Secretary for Teachers' Service Commission-TSC (now Teachers Service Department, TSD), wrote a letter to the Dean of the Faculty of Education at the University of Dar Salaam, complaining of unprofessional conduct among teachers throughout the country. This is what one striking paragraph in the letter says:

Our secondary schools, teachers' colleges and other education related institutions are manned by products of your faculty. Although we have teachers/tutors who man the mentioned institutions, we have observed with concern the low level [sic] or absence of professional ethics among our teachers. Some of them are totally ignorant of the professional code of

conduct. The situation has caused some of the teachers to find themselves in awkward situations and in fact sometimes, they commit offences, which are embarrassing to themselves, the profession and the nation (United Republic of Tanzania (URT), 2001, p.1).

The extract testifies to an absence of professional decorum among practising teachers, and to a problem that cuts across all levels of education in the country. Given the nature, aims, and mission of the teaching enterprise it is hard to believe that a professionally trained teacher would be prone to such lapses, but evidence indicates otherwise. Although the letter is silent on the actual detail of the professional misdemeanours of teachers, available literature indicates something of the nature.

In 1996, for example, '*The Presidential Commission of Inquiry Against Corruption*', chaired by the Honourable, judge and former Prime Minister, Joseph Sinde Warioba, was asked by the third⁵ phase of Tanzanian government to investigate corruption in the country. Having made a thorough investigation of the phenomenon in all public sectors, the commission disclosed instances of different forms of professional dereliction throughout the country. These include:

- a. Some teachers demand bribes from parents in order to enrol their children in school sometimes under the pretext that these are contributions towards school activities.
- b. Teachers give bribes to their senior officers in the District, Region and Ministry so that they can be promoted.
- c. Teachers are bribed in order to enable weak pupils to pass their examinations by either giving them extra marks or interchanging examination numbers or enabling teachers or secondary school pupils to take examinations on their behalf.

⁵ Since independence to date, Tanzania has had four phases of governments. The first phase began on December 9th 1961 through to 1985, and it was under the presidency of the Father of the Nation, *Mwalimu* Julius Kambarage Nyerere (The translation of *mwalimu*, see Chapter 8). The second phase began with President Ali Hassan Mwinyi from 1985 - 1995. The third phase was under President Benyamini William Mkapa from 1995 - 2005. The fourth and current phase just began last year, and it is under his Excellency Jakaya Mrisho Kikwete. It is expected to last for ten years until 2015.

- d. Bribes are demanded or given to teachers to enable poor students to join Secondary schools and Training Institutes.
- e. Bribes are demanded and given to the Ministry officials and Head Teachers in order to enable failed students to be transferred or to be permitted to repeat.
- f. Bribes are given to secure residential accommodation in Secondary schools, Tertiary institutions and Universities.
- g. Teachers voluntarily or involuntarily give bribes so that they are transferred or not transferred from their work places.
- h. Markers of Examinations are bribed to facilitate the passing of examinations for pupils who would not pass otherwise.
- i. Women students in Tertiary Institutions and Universities are lured into and embroiled in sexual liaisons with teachers so that they can pass examinations (United Republic of Tanzania (URT), 1996a, pp. 47 & 48).

Research reports also show that students in schools have many complaints about teachers' negative behaviours including collecting money from children without issuing receipts, poor time keeping, failure to account for income and expenditure, having sexual relations with pupils, and favouring teachers' children. Other included coming to school drunk, not teaching in classes, dressing immodestly, and losing books (Anangisye and Barrett, 2005; Barrett, 2005a; 2005b; Telli *et al.*, 2004; Boimanda, 2004; O-saki and Agu, 2002; Sambo, 2001; Rajani, 2000; Mosha, 1997; Ishumi, 1988; Mmari, 1979; 2001).

Officially, unless teachers meet required professional and academic standards they cannot continue in employment. For example, available records indicate a significant number of teachers dismissed on the grounds of unprofessional practices (Boimanda, 2004; Economic and Social Research Foundation (ESRF) and Front Against Corrupt Elements (FACET), 2002). In comparison, there are more teachers' offences and misconduct in Tanzania than other countries like Scotland (see, for example, Table 1.1 below).

Table 1.1: Teachers dismissed for offences or misconduct, 1995 – 2003, by comparison⁶, percent

Country	Registered	Dismissed	
		No	%
Scotland	83,759	56 ⁷	0.07
Tanzania	132,027	2,321	1.75

Source: E-mail from investigating officer in Scotland (2006); Boimanda (2004)

There is little doubt that many offences and misconduct in teaching or education take place without the knowledge of the respective authorities. Usually, what is reported tends to be a fraction of many incidents that go without being noticed.

The question becomes, how are teachers motivated to behave unprofessionally? In addition to his or her professional qualities, it is generally understood that a teacher should be a model of moral values. Parents and guardians entrust their children to teachers in the belief that they are ethically motivated and prepared to promote socially acceptable values (Thomas, 1990; Carr, 1993; Chang, 1994; Mosha, 1997; Nsubuga, 2000; Whitty, 2006). Indeed, to many parents and guardians, ethical standards rank highly and constitute a principal criterion for choosing a good school or teacher. In her PhD thesis, *The Power of the Local: Education Choices and Language Maintenance among the Bafut, Kom and Nso' Communities of Northwest Cameroon*, Trudel (2004, p. 253) indicates that:

⁶ Amongst, there are two major explanations for such a significant difference. The disclosure system and presence of general teaching councils help a great deal to police, monitor and control recruiting procedures. Before one is accepted as a school or college teacher, must undergo several screening tests —disclosure, to confirm his or her suitability in terms of professional qualities worthy of post in the teaching sector.

⁷ 'Of the teachers removed from the register during this period 34 were removed having been convicted for a several offence and 22 were removed having been found guilty of relevant misconduct by the Disciplinary Sub-Committee of the GTCS' (Electronic mail from the investigating officer, General Teaching Council of Scotland, 2006)

Denominational schools are specially chosen by many parents because they believe that those schools provide a more caring and morally upright environment for their children than government schools do ... A parent might thus choose a denominational school education for his or her child not for specifically religious training, but because he or she believes it will provide the good character and morals so highly valued.

Such concern for high personal standards in teaching comes not just from parents and guardians. Society, as a whole, expects a teacher to set an example, to be a model of good citizenship, and a moulder of the characters of children. As models of conduct, teachers are required to behave morally in all professional undertakings and walks of life. Notably, the responsibility or professional role of a teacher is not confined to the classroom, school and college premises or particular time, and nor does it necessarily and invariably mean holding a piece of chalk and instructing learners to solve mathematical problems. In his speech, *The Power of Teachers*, Nyerere (1968b, p. 227) indicates that:

The same thing is true of the teacher's behaviour both inside and outside the classroom. If the teacher fawns on visiting officials, and then treats a poor farmer as though he is dirt, the children will grow up believing that is the proper way to behave in our developing nation. It does not matter what the teacher says in civics classes or elsewhere; they will learn from what he does. But the man who treats everyone with respect, who discusses his position clearly, rationally, and courteously with everyone whatever their position – that teacher is inculcating a spirit of equality, of friendship, and of mutual respect. And he is teaching by being – which is the most effective teaching technique existing!

The foregoing passage would appear to suggest that students learn from teachers' everyday conduct and other pursuits. The personal example of teachers may have influence on the students they teach. Of course, while good example does not always have positive influence, bad example may not necessarily influence negatively. In virtually all communities, there is evidence of parents and guardians who strongly approve of upholding society values having children who engage in immoral conduct and vice versa. All the same, it is arguable that any infringement of professional ethics under whatever circumstances, either deliberate or otherwise, bodes ill for the future of all stakeholders and not least for the teaching profession itself. In light of the inherent nature and character of teaching (Tom, 1984; Sockett, 1993; Chang,

1994; Carr and Landon, 1998; Carr, 1999; 2000b; 2003a; Campbell, 2003' Pring, 2001), the fundamental question is surely, how should teachers be educated regarding effective professional practice?

Aims, objectives, and the lines of enquiry

In this light, the thesis addresses the following major concerns. First, the thesis aimed at gathering empirical evidence concerning the extent of professional misdemeanours in teaching. Secondly, the thesis addresses questions about what might be done in professional teacher education and training to help instil greater appreciation of the ethical dimension of teacher professionalism. Specifically, the thesis investigated the following lines of enquiry:

- i. What is the empirical evidence of professional misdemeanours in the teaching sector?
- ii. How do teachers, already in the profession, understand the concept of teacher professionalism?
- iii. What is the place of teacher ethics in the curriculum of teacher education and training?
- iv. What do the notions of 'professionalism' and the 'professional character of teaching' mean?
- v. Why should school, college and university teachers lead ethical lives in their day-to-day occupational accomplishments?

Justification for the Thesis

The study was undertaken in the light of widespread misdemeanour in teaching. So often, such misdemeanours have had a serious impact on the profession and far

beyond. Among other things, the quality of education and students suffers greatly from professional dereliction (Strike, 1990; Komba *et al.*, 2000; Leach *et al.*, 2003; Hernes, 2005; Dedze 2005). More specifically, commenting on the impact of corruption, in his editorial titled, *Knowledge of bad practices is a good thing*, Hernes states that:

The impact of such corruption goes beyond education. It is a drag on development, hits the poor hardest, produces social discontent, undermines faith in institutions and the legitimacy of governments. A culture of corruption also translates the injustices produced into disillusionment and consternation (p. 2).

In this light, the findings of the present thesis are deemed appropriate and relevant to mitigating the impact of professional misdemeanours on the teaching profession, educational development, and society. The practical impact of the problem is discussed in Chapter 3. Indeed, the present research has potentially useful application to professional practice.

Secondly, there is relative 'neglect' of the current research problem by previous research studies. Indeed, teacher ethics and teacher professionalism as fields of enquiry have not received much attention in Tanzania. A great deal of the available literature in the field has either overemphasized or not addressed the ethical dimensions of teaching. For example, in his Valedictory Lecture to graduating student teachers in the Faculty of Education (FoEd), *The Teaching Profession and the Challenge to the Graduating Teacher*, Ishumi (1988, p. 2) would appear to acknowledge this:

The teaching profession, on the other hand, has not received as much attention or publicity, even though we know that no schooling process, anywhere, will ever take off and gain momentum without teachers at the steering wheel of the machine.

From the foregoing quotation, the noteworthy implication is that this thesis is a relatively new initiative in the realm of ethical education and teacher professionalism in Tanzania. In this respect, the present thesis aims at making a significant

contribution to the new theoretical and empirical enquiry of moral issues in teacher education and training, and teacher professionalism in particular. Thirdly, also, is the research methodologies of previous researchers have been rather one-sided. Previous studies in teaching have been largely empirically oriented overlooking the philosophical approach (see, for example, Chapter 2). Last, but not least, besides seeking new knowledge, the study is developmental in character. One hoped - for outcome is the character development of teachers already in the field and student teachers in colleges of teacher education and training. The only possible way to achieve this is by the dissemination of thesis findings through publications, staff student seminars, and courses in teacher ethics.

Scope of the Thesis

First, the study did not only gather empirical facts about the issue but was also concerned with promoting the moral dimensions of teacher professionalism. In his book, *Normative Ethics*, Kagan (1998) regards normative perspectives as 'substantive proposals' that are mainly concerned with 'how should one live'. It takes into consideration such criteria as 'good' or 'bad', 'right' or 'wrong' in relation to teachers' conduct (see, for example, Carr, 2006; Lillie, 1961; Hartland-Swann, 1960).

Thus, both philosophical (theoretical) and empirical considerations were deemed necessary to inform the thesis. The empirical element was pursued in Tanzania, targeting field data. The theoretical domain, on the other hand, was largely accessed in Scotland from a different scholarly perspective. The focus was on analysis of education, professionalism, teacher education, and moral philosophy. As noted in Chapter 2, the philosophical approach was used to shed light on the generated data. In particular, this was through conceptual analysis (Spiecker and Steutel, 2001; Chambers, 1983). The approach was necessary because the thesis raised many conceptual issues that called for clarification.

Structure of the Thesis

The thesis is organized into eight chapters:

Chapter 1: The first chapter is an introduction to the thesis. In particular, the chapter sets the thesis in context. It maps the magnitude of teacher misdemeanours in Tanzania. This chapter also presents the claims which inform and shape the thesis. Central to this introductory chapter is the need for enquiry into professional misdemeanours in teaching at this particular time.

Chapter :2 In Chapter 2, the researcher presents the methodological considerations and issues for investigation. The focus is on the logistics of the thesis. The chapter outlines the research design and philosophy which identify possible sources of data pertinent to the phenomenon being investigated. Specifically, it depicts how the researcher employed the qualitative inquiry within PEMO to generate and collect data to address the problem. Central to chapter two is the research methodology and methods.

Chapter 3: The third chapter marks the beginning of the presentation of empirical data. The discussion moves to the empirical evidence relevant to the thesis. The researcher provides an elaborate account of professional misdemeanours within the relevant scope of geographical setting. Specifically, the chapter draws on the experience of those affected by unprofessionality. The relevant evidence was derived from different sources in the light of the major line of enquiry: why do we have professional misdemeanours in teaching?

Chapter 4 In Chapter 4, the researcher deals with how practising teachers understand teacher professionalism. The chapter is an attempt to establish whether or not there is a significant relationship between occurrences of misdemeanours common in teaching and professional knowledge. Can one attribute unprofessional practices to lack of professional awareness—or are there other possible explanations? Among other things, the following questions inform the chapter: how do teachers in

schools, colleges or universities understand themselves? How do they explain, in their own words, the professional character of teaching?

Chapter 5: In Chapter 5, a deliberate attempt is made to revisit the curriculum of teacher education and training. It sketches the place of professional ethics in the curriculum over a period of time. Critically, the researcher examines the subject matter of the syllabus used for the preparation of student teachers in colleges of teacher education and training. Central to the concerns of chapter 5 is the extent to which there were any courses in teacher ethics.

Chapter 6 In Chapter 6, the focus is on the concept of professionalism. The chapter sets out to provide a critical analysis of the concepts ‘profession’, ‘teaching’, and ‘vocation’. Essentially, the chapter provides the theoretical element that informs and shapes the thesis. At the heart of the chapter is a concern to present a conceptual framework regarding the professional quest. The researcher tries to show how professional undertakings differ from non-professional ones and to justify the professional character inherent in teaching.

Chapter 7: Like chapter six, Chapter 7 is theoretical in intent. Amongst other things, it looks at the grounds of teaching professional or teacher ethics to student teachers in colleges of teacher education and training. Also, the chapter explores the respects in which the teaching enterprise is morally implicated. In this chapter, the researcher tries to analyse and discuss reasons why school, college, and university teachers should pursue ethical practices and lives.

Chapter 8: In Chapter 8, the focus is mainly on the conclusions and implications of the thesis findings. The chapter sets out to provide a practical plan of action, and suggests new directions and developments for research in teacher professionalism. It also reflects teacher ethics in Education for Self Reliance (ESR), the philosophy of education based on Nyerere’s system of educational thought.

Conclusion

In light of this introductory chapter, it is evident that among other things knowledge concerning moral dimensions of teacher professionalism is a necessary and important step towards making school, college, and university teachers aware and informed of the requirements of their profession. For example, in their book, *Ethics: The Drama of the Moral Life*, Jaroszynski and Anderson (2003, p. xxiv) argue that:

The result of the decline in moral knowledge is the impoverishment of our moral lives and our degradation as human persons. When we know the foundations of ethics, our intellectual horizons are broadened, and we become more sensitive to moral issues.

The foregoing excerpt suggests the following two main arguments. First, people's low level of, or decline in moral dispositions can cause them to behave inhumanely. Indeed, it is arguable that without moral traits human beings are little more than brutes. Secondly, and more importantly, among other things, education and sensitisation on moral issues can help to enrich and promote the *human character* in teacher's professional endeavours and lives.

Chapter 2

Methodological issues and implications for data generation

The distinctive features of any enquiry are determined by the nature of the subject matter to be enquired into.

Pring, 2000, p. 7

Introduction

Chapter 1 indicated something of the extent of the problem of misdemeanours in teaching in Tanzania. Here, an attempt is made to discuss the methodological framework employed in the pursuit of the aims and objectives of the thesis. In this chapter, it is recognized that carrying out an enquiry in a contentious and sensitive subject matter such as misdemeanours in teaching, is not an easy undertaking. As in other studies of this kind, this thesis encountered some obstacles - such as the difficulty of obtaining 'sensitive' but relevant data. This chapter also seeks to examine some of the obstacles that made the investigation difficult and outlines the ways that were employed to overcome various challenges.

In the process of formulating the thesis aims and objectives, the researcher drew on the following Moray House School of Education (MHSE) courses: *the Nature of Inquiry*, *Qualitative Data Analysis*, *Research Methods: An Introduction to Research in the Social Sciences*, and *Africa: Methodological and Practical Issues* - - *the Methodological Challenge of the International*. Another important source of methodological insights came from discussions with the supervisors during supervisory meetings. Thirdly, both formal and informal forums acted as useful sources of ideas for the present thesis. Formally, these included weekly staff -

student seminars organised and conducted by the Graduate School (Simon Laurie House —SLH), and the Centre of African Studies —CAS (David Hume Tower, George Square). Informally, ideas came from discussions with my fellow doctoral, and postdoctoral students in the Moray House School of Education and Centre of African Studies.

Fourthly, the thesis draws on a range of scholarly resources in the university library and elsewhere such as books, journals, and Internet materials on the philosophy of qualitative research. Last, but not least, various education - related workshops also informed and shaped the researcher's critical thinking. Among such workshops were: The Methodological Challenges of Researching Education and Skills Development in Africa held in the University of Edinburgh; Education and Development in the Commonwealth: Comparative Perspectives —a research colloquium held in Nottingham University; and conferences on Philosophy of Education in Glasgow and Dundee Universities.

The subsequent sections of this chapter are devoted to the philosophical foundations and research procedures which informed and shaped the process of data generation, analysis, and interpretation.

Research design and philosophy

Research design

As noted in chapter one, the present thesis draws upon the philosophical empirical framework or model (PEF or PEMO). This model employs empirical data to investigate the problem in the light of a philosophical framework. To achieve this, the model makes use of the qualitative approach. The approach was relevant, and it informed the research philosophy to understand the problem (Snape and Spencer, 2003; Creswell, 1998; 1994; Denzin and Lincoln, 1998; Sarantakos, 1998; Pring, 2000; Robson, 2002). In their chapter, *The Foundations of Qualitative Research*,

Snape and Spencer present a synopsis of the characteristics which often define qualitative studies:

[...] The overall research perspective and the importance of the participants' frames of reference; the flexible nature of research design; the volume and richness of qualitative data; the distinctive approaches to analysis and interpretation; and the kind of outputs that derive from qualitative research (p. 3).

These characteristics are usually implicated in the logistics of research philosophy in which pertinent data about the problem are to be generated, analysed, interpreted, discussed, and utilized. To achieve this, this approach draws on what Creswell (1998; 1994) refers to as the Qualitative Traditions of Inquiry (QTI), case study design.

A great deal of the literature on research methodology⁸ acknowledges the disagreement as to whether or not case study is a methodological research design or just an object of investigation (see, for example, Stake, 1998; 2003; Creswell, 1998; Merriam, 1988). Despite the emerging disparity, however, there is consensus that case study is largely associated and identical with qualitative inquiry. As an example, in his chapter, *Design Issues*, Lewis (2003, p.51) states that:

The term 'case study' is strongly associated with qualitative research although it is used in a variety of ways. Indeed, it sometimes appears to be used as a synonym for qualitative research.

Within the framework of qualitative approach, the case study design informed the present research procedures. As it applies to the thesis, the case study design was reflected in what research theorists call a *bounded system* (Creswell, 1998; 1994; Punch, 1998). The notion of bounded system has to do with boundaries that aim at

⁸ There is conceptual confusion among theorists, researchers, and teachers on research procedures regarding the use of the concepts of research 'methods' and 'methodology' (see, for instance, Cohen and Manion, 1994; Cohen, *et al.*, 2000; Grix 2002; Sarantakos 1998). Indeed, there is a widespread tendency to use the concepts interchangeably and incorrectly. However, as 'research method' applies to inquiries, whether or not qualitative, the notion suggests a range of techniques for data generation or collection. Methodology, on the other hand, has something to do with the philosophy that defines research methods. In particular, Grix states that methodology 'pertains to the science and study of methods and the assumptions about the ways in which knowledge is produced' (p.179).

achieving a detailed exploration of the phenomenon. In this particular thesis, the system was defined in terms of time, professional community, and geographical settings (Gillham, 2000). Given the eclectic character of the qualitative approach, ideas from, among others, grounded theory and ethnography designs informed and shaped the thesis. Indeed, grounded theory is concerned with the generation of explanations from the available data (Punch, 1998; Strauss and Corbin, 1994). Ethnography, on the other hand, informed the research process seeking to understand the phenomenon in the social world through participation in it (Pring, 2000).

Alongside the empirical avenue, the qualitative approach makes use of philosophical method to understand aspects of the phenomenon. In his paper, *Methodological traditions in philosophy of education: Introduction*, Heyting (2001) would appear to suggest two functions of methods in philosophy. 'Methods in philosophy of education should not only ascertain truth; they should be guidelines to answer specific questions concerning the subject of research' (p. 5). The philosophical methods informed and shaped the qualitative approach to supplement and fill the knowledge gap not adequately addressed by the empirical aspect. A set of philosophical methods is revisited and captured in the subsequent sections.

Research philosophy

Based on a qualitative inquiry, the thesis is largely interpretive in character. In their paper, *Analyzing Interpretive Practice*, Gubrium and Holstein (2003, p. 215) look at the concept in the following terms:

Interpretive practice engages both the *hows* and the *whats* of the social reality; it is centered both in how people methodically construct their experiences and their worlds and in the configurations of meaning and institutional life that inform and shape their reality-constituting activity.

This paradigm was deemed appropriate for the thesis mainly because it gave the researcher an opportunity to investigate and understand the problem from the informants' perspective (Blaikie, 2000; Cohen, *et al.*, 2000). The interpretivist theory

takes the position that, by virtue of being part of the natural and social settings of the research, the insider understands the social world better than *the outsider*. The lived experience of the insider acts as a prerequisite to explaining and having a better grasp of social actions (McNeill, 1985).

In the present thesis, the theory draws upon the philosophical positions of viewing the world. To begin with, the theory is informed and shaped by the *metaphysical viewpoint* of the world. The metaphysical viewpoint is concerned with the theory of being that denotes 'inquiries into the nature of reality' (Rowse, 1936). Based on ontology, the question relevant to this research undertaking is, what is reality? For interpretivists, reality is indeed a 'construction' of human beings in their respective natural and social settings (Snape and Spencer, 2003; Sarantakos, 1998). The advocates of this school of thought take the view that social reality does not just exist 'out there' waiting to be discovered, gathered, and described. Instead, it is in the mind of individuals, and it is usually internally experienced.

Based on this position, the present thesis takes the view that it is the informants, in this context— teachers, and the people around them, in their respective geographical settings, who have the ability to define, interpret, and clarify a social reality. Indeed, it is argued that 'social world is nothing other than our interpretations' (see, Pring, 2000, p. 98). This, however, raises the question, where does this ability come from? As discussed elsewhere, such ability is attributable to social perspectives which result from human actions and the lived experience. In consequence, to understand these social perspectives, one has to study the 'key players' and other people who directly or indirectly suffer the consequence of their social actions. Mainly, this is because, arguably, 'the only reality is that constructed by the individuals involved in the research situation' (Creswell, 1994, p. 4).

Equally related to the metaphysical position is the *epistemological viewpoint*. Like metaphysics, epistemology is a branch of philosophy concerned with general inquiries into the nature or theory of knowledge. The epistemological question, in essence, is concerned with different ways of knowing reality (Weber, 2004; Snape

and Spencer, 2003; Grix, 2002; Hughes, 1990). In the context of his research undertakings, Hughes indicates that:

Epistemology is...concerned with philosophical claims about the way in which the world is known to us or can be made known to us and, as such, clearly involves issues about the nature of knowledge itself (p. 5).

The central epistemological question that this thesis attempts to resolve is, how to study and understand the problem? The answer to the question may be found within the framework of interpretivist theory. Given the character and nature of interpretivism, a researcher's interaction with insiders is a viable course to understand, in this right, social reality (see, for example, Sarantakos, 1998; Creswell, 1994). Reality is indeed a product of social construction that emerges as a result of both interaction and interpretation between the researcher and the researched or the informants. Creswell states that:

Researchers interact with those they study, whether this interaction assumes the form of living with or observing informants over a prolonged period of time, or actual collaboration (p. 6).

However, how the researcher gets to know social reality is not limited to observation only. Scholars widely acknowledge the use of other ways which seem to suit the interpretivist theory. Given the nature and character of social interactions, conversations and a critical study of documents through hermeneutics⁹ were used alongside the observations. These methods define the knowledge of the things worth knowing and investigating from the interpretivist view.

However, despite the flexible character and nature of the interpretivist theory to define social reality, it is still susceptible to criticism (see, for example, Schwandt, 1994). The theory would appear to be not 'eclectic' enough to address adequately all

⁹ It is asserted that interpretivist theories owe to hermeneutic traditions (see, for example, Heyting, 2001). 'What is hermeneutic and what it can do' is a disputable concern (Langewand, 2001). More specifically, the debate is whether or not hermeneutics is a method. In short, 'hermeneutics is a discipline that has been primarily concerned with the elucidation of rules for the interpretation of texts' (Thompson, 1981, p. 36). It has connections with the Biblical philology (see, for example, Hughes, 1990).

aspects of the research (Pring, 2000). In particular, in his chapter, *Constructivist, Interpretivist Approaches to Human Inquiry*, Schwandt states that interpretivism lacks critical character and nature:

This problem is variously identified as one of descriptivism, of the lack of a critical purchase, and of privileging the views of actors. The principal objection here is that interpretive accounts lack any critical interest or the ability to critique the very accounts they produce (p. 130).

In consequence, it seemed necessary to find a supplementary theory to fill the gaps that would be left by interpretivism. Given the character of the thesis, critical theory¹⁰ was deemed appropriate and helpful to use alongside interpretivism. The validity of the critical social theory rests on the fact that it does not take issues for granted. Instead, it has the power to critique emerging issues. It is, indeed, the critical character drawn from the philosophical view of the world that makes it relevant to the thesis. In philosophical terms, it takes the form of criticism to study and understand the social world:

Certainly one function of philosophy is criticism, but it is criticism with the purpose of clarifying concepts, issues, arguments, and theories, and thus rejecting suggestions that are confused and misleading and indeed deserve rejection (Chambers, 1983, p. 70).

Though it largely dwells on a Marxist view of the world, built on the philosophical works of Kant, critical social theory, in particular, makes use of philosophical tools such as conceptual analysis in pursuit of reality. Conceptual analysis was essential because according to Chambers, the view of reality is to a great extent a matter of individuals' 'conceptual schemas'. The conceptual schemas make people presume several different views over the social reality. More particularly, Chambers indicates that:

¹⁰ Critical social theory traces its history to the German scholars in 1920s, who were collectively referred to as the Frankfurt School in Germany (see, for example, Biesta, 2001; Meijer, 2001; Creswell, 1998; Sarantakos, 1998; Thompson, 1981). The theory is anchored in the popular writings of critical theorists, *inter alia*, Kant, Hegel, and Marx. In his chapter, *Rights of children and future adults: A cultural educational perspective*, Meijer states that 'critical educational theory serves the knowledge interest of emancipation' (p. 162)

Clearly enough, the concepts that we have must affect the way in which we see the world, and in a very real sense our world is made for us by those concepts (p. 12).

The choice of interpretivist and critical social theories within the framework of PEMO greatly informed and shaped the thesis. More specifically, PEMO is reflected in the process of data generation, analysis, and interpretation. Based on PEMO, the subsequent sections attempt to show the respects in which the interpretivist and critical theories within the qualitative inquiry are implicated in the research practice.

Implications for the research practice

To undertake the research aims and objectives outlined in chapter 1, the thesis identified a relevant procedural construct. The construct was deemed appropriate to inform the pre-, during, and post - fieldwork process. Several key questions informed and shaped the research practice:

- a. Where was the data generated, and what were the sources of data? How was the data generated?
- b. How might the generated data be managed and analysed?
- c. Was there any intention to protect the informants or sources of data during and after fieldwork? If so, why and how?
- d. Were there any challenges in the course of generating the required data?
- e. When did the process of data collection and analysis take place, and why?

Research sites

Although work on the thesis was primarily carried out in Edinburgh (Scotland, United Kingdom), raw data was generated in Tanzania. Several different factors

determined the decision to return to Tanzania for data. First, in the light of relevant literature (see, for example, Chapter 1), the country has particular events of teacher misdemeanour. Secondly, the immediate beneficiaries of the thesis would be curriculum designers, educational policy makers, teachers, student teachers, and other professional educational stakeholders in Tanzania. Thirdly, the research findings are primarily aimed at addressing professional dereliction in Tanzania.

An important question was, where, in particular, in a vast country such as Tanzania (estimated size 945, 085 sq km.) would the researcher get data pertinent to the problem? To provide a detailed exploration of the problem bearing in mind the size of the country, data generation was 'confined' to three settings: A¹¹, A2, and A3. Several different logistical considerations influenced the choice of the settings. There were two reasons for selecting A1. Some important informants such as curriculum designers and policy makers could be found in the setting. More importantly, A1 was the only research setting that could provide the researcher with data pertaining to well established and developed teacher education and training curricula at university level. In this particular case, the focus was on teacher education and training programmes in the Faculty of Education (FoEd) at Univ₁. Retrospectively, at the level of university, teacher education and training programmes in Tanzania date back to the mid – 1960s.

Two factors made the selection of A2 vital. A2 was one of the few regions in the country that were privileged, at least during fieldwork, to have more than one Government College of Education and Training. In particular, A2 had three colleges. While two colleges catered for primary school teachers, one prepares science secondary school teachers. A2 was also among regions with many secondary schools and so, it had arguably more teachers. A3, on the other hand, was included in the enquiry because it had both church – and government – based teacher education and training colleges. The religious based teacher education and training facilities were crucial for this research mainly because most of them were reported to emphasize moral values. It was therefore hoped that this would enable the researcher to have

¹¹ Capital letter 'A' stands for area of study (or research site).

access to views, feelings, experiences and reflections concerning misdemeanours in teaching from informants of diverse educational and social backgrounds.

Informants

Selection and categories of informants

Basically, informants provided information that reflected the diversity of ideas, experiences, and feelings about professional misdemeanours in teaching. The selection of informants was determined by one consideration: all the informants had some connection with the teaching profession and sector. The dialogues focussed on lived experience concerning misdemeanours in teaching. For consistency and easy management of the data, informants were divided into several categories. Table 2.1 summarises the composition of informants interviewed by the researcher:

Table 2.1: Sample by type of interview, location and category

Category	Interviews						Total (N=95)
	Face to Face Interviews			Focus Group Discussions			
	A1	A2	A3	A1	A2	A3	
Teachers:							44
Sch., coll. & uni teachers	09	07	17	-	-	08	
Retired teachers	-	-	03	-	-	-	
Other educationists:							17
School/college inspectors	01	01	02	-	-	-	
Education officers	02	01	-	-	-	-	
TSD officers	02	01	03	-	-	-	
Curriculum developers	03	-	-	-	-	-	
TTU officers	-	-	01	-	-	-	
Pupils and Community:							30
Sch, coll., & univ students	06	04	16	-	-	-	
Sch/Coll. Board members	-	-	02	-	-	-	
Parents	-	01	01	-	-	-	
Law enforcement:							04
PCB officers	-	-	02	-	-	-	
Police officers	-	-	02	-	-	-	
TOTAL	23	15	49	-	-	08	95

School, college, and university teachers

Trained teachers in schools, colleges and universities were included in the enquiry. They directly or indirectly participated in the process of data generation through conversations (informal interviews). By virtue of their professional qualification they were regarded as a reliable source of first-hand data about professional dereliction in teaching. This was due to the fact that teacher informants were key agents of the curriculum of teacher education at school, college and university level. The researcher's access to teacher informants was largely determined by availability and readiness. Given time constraints, interviews were conducted only with teachers available on campuses on any one day. Heads of schools and colleges made the arrangements regarding where to hold interviews. With the exception of one school —S₃, there were no pre-arranged meetings with teacher informants.

Education Officers

Education officers were included as agents responsible for the academic and professional welfare of teachers. At almost all levels, teachers carried out their day-to-day professional endeavours under the leadership of education officers. It was the education officers who knew the social, professional and academic problems facing teachers. Thus, usually, all the strengths and weaknesses of teachers were reported to education offices. Education officer informants came from education offices in the Ministry of Education and Vocational Training¹² (MoEVT) (then, Ministry of Education and Culture —MoEC) at district levels. Education officers were an important source of data because they were often involved in deliberations that had immediate and long-term implications for teaching. Interviews with education officers focused on two considerations: how misdemeanours in teaching were addressed and the process of recruiting new teachers into the profession.

¹² It should be borne in mind that the names of Ministry of Education in Tanzania have changed significantly since independence: 1961 – 1985 (Ministry of National Education - MoNE), 1985 – 1995 (Ministry of Education (MoE), Ministry of Education, Sports, and Culture - MoESC), 1995 – 2005 (Ministry of Education and Culture), 2005 – to date (Ministry of Education and Vocational Training -MoEVT).

Unlike teachers, conversations with education officers took different forms. There were informal conversations such as that with the education officer in district₃ (this researcher's former university student teacher). The discussions concerning unprofessional conduct among teachers came largely as a result of his efforts to tell the researcher about the challenges he encountered as an education officer. However, with other education officers, especially from MoEVT, meetings were formal, and pre-arranged to suit officers' schedules. Interviews with education officer informants aimed at recording their views and experiences on the widespread professional dereliction in teaching.

School, college and university students

Students were another important source of data. There was little doubt that students were victims of professional misdemeanours in teaching. The nature of student informants was different as they were drawn from a wide range of educational settings. Such settings included secondary and primary schools, colleges and universities. In particular, students were asked about teachers' conduct that in one way or another affected them. In colleges and universities, conversations with student teacher informants focused on their experience of teacher education and training programmes. The main aim was to capture their views and experiences concerning the conduct of teachers (in this case teacher trainers) and on the place of teacher ethics in the curriculum.

Teachers' Service Department¹³ officers

Officers from Teachers' Service Department (TSD) headquarters, regional, and district offices were also contacted. Their selection rested on the following considerations. First, TSD as a unit affiliated to the President's office is responsible for teachers' professional welfare and practice. Secondly, almost all TSD officers were either former school or college teacher trainers. Thirdly, given the nature of the

¹³ For many years, TSD under the names of UTS and TSC was a unit in the Ministry of Education and Culture. However, currently it is a department in the President's office (The Public Service Act, 2002 (No. 8 of 2002)).

problem, TSD offices, in principle, are supposed to keep records of teachers' misconduct. Through TSD officers, the researcher was able to access several documents consisting of relevant information. Last, but not least, TSD offices dealt with disciplinary issues concerning teachers. The offices handled issues related to teachers' unprofessional practices such as SRB, absenteeism, thefts, forgeries, and so on. Conversations with these officers were carried out on a one-to-one basis except for one case at TSD headquarters where conversations involved two officers responsible for teacher ethics.

Officers of Tanzania Teachers Union (TTU)

One officer —regional secretary, from the Tanzania Teachers Union (TTU) was involved in the enquiry. There were two reasons for the inclusion of the TTU officer. The TTU offices throughout the country were concerned with, among other things, the rights, welfare and problems of teachers. Hence, this particular officer, by virtue of his position, would certainly be aware of problems facing teachers in the region. Moreover, this officer could draw on his experience as a trained professional teacher with several years of secondary and primary school teaching in different parts of the country.

Curriculum developers and designers

One of the main concerns of chapter 1 was to examine the place of teacher ethics in the curriculum of teacher education and training programmes. Besides the critical study of relevant documents, it was thought necessary to involve curriculum developers as a reliable source of curriculum issues. Curriculum designers of the teacher education and training curriculum came from the Tanzania Institute of Education (TIE). Usually, these are responsible for the development of curricula for colleges of teacher education and training and schools. There were also curriculum developers from the Faculties of Education in the Universities. In this case, the enquiry was confined to the Curriculum developers from Univ₁. Conversations with

curriculum designers aimed at exploring informants' experiences on how the curriculum of teacher education and training addressed teacher ethics.

School and college inspectors

School and college inspectors also provided a reliable source of data. There were three factors to conduct interviews with inspectors. First, all of them were former school or college teachers. In this respect, they might have experienced or witnessed professional dereliction in their own former or neighbouring schools or colleges. Secondly, they were responsible for the academic and professional activities of teachers. Finally, all academic and professional problems concerning teachers were usually reported to the inspectorate departments. Although all zones had cases of teacher misdemeanour, the informants in this category came from A1, A2, and A3 in zone₁ and zone₂ respectively. Like informants in other categories, inspectors were asked to confide their experiences of misdemeanours in teaching.

Retired teachers

Retired teacher informants had had experience in teaching for over thirty years. Their inclusion in the enquiry provided access to reflections on teaching over a long period. In particular, interviews with them provided comparative data from colonial, independence, and post-independence eras. Through them the researcher was able to analyse ways in which teachers were professionally prepared in the past. Through this, the researcher was able to trace the evolution and development of educational misdemeanour over a period.

Members of school and college boards

Members of school and college boards were selected for the enquiry on the grounds that they constituted a significant decision-making body at school or college levels. The researcher was able to hold conversations with board members from a school and a college of teacher education and training.

Parents and/or guardians

Parents were chosen because as stakeholders they participated in school committees, which worked hand-in-hand with teachers in schools. There was also little doubt that professional teacher misdemeanours affected them significantly. Parent informants came from two regions —A2 and A3. It should be noted that different categories of informants served as parents.

The Prevention of Corruption Bureau (PCB) officers

The Prevention of Corruption Bureau is a government unit that fights corruption in all sectors. To learn how teachers participated in different forms of corruption, it was necessary to visit one of the PCB regional offices in the research sites for more information. Interviews were conducted in the PCB office involving two officers (one head of the regional office and the other in charge of the research and evaluation unit). As former student teachers in Faculty of Education at the University of Dar es Salaam, the officers were appropriate informants. These discussions focused on the corrupt practices in the teaching sector.

Police officers

Police officers were also a source of data for the enquiry. The police department handles criminal cases involving teachers who had commit breaches of the law. To establish the character of the crimes in which teachers were implicated, the researcher interviewed the Officer Commanding Criminal Investigation Department (OCCID) and an Assistant Superintendent of Police (ASP). While the first had a background in education, the second had experience of both education and law. Specific police issues concerned the rape of school pupils, leaking of examinations, theft of school property, receiving and offering bribes, and other criminal conduct.

Selection process

How were the identified informants selected? The selection strategies were of three kinds. First, snowballing or networking (also called chain sampling) was used to select informants. After the researcher had been introduced to informants, the informants (after interviews) could suggest other informants who might be helpful to the enquiry, and these, in turn, might identify yet other informants. This strategy was useful in selecting police officers, PCB officers, teachers, students, school and College Board members, and retired teachers.

Purposive sampling also enabled the researcher to select informants who by virtue of their job positions had relevant information (Ritchie, *et al.*, 2003). In particular, this strategy led the researcher to TSD offices, TTU, the inspectorate department, TIE, the ministry and education offices. However, given the sensitivity of the topic, simple random sampling strategy (SRSS) was deemed necessary to select informants from the target population —school, college or university teachers and students. SRSS provided each person in the target population with eligibility and an equal chance of being selected to participate in the enquiry (see, for example, Robson, 2002; Sarantakos, 1998).

In addition, the strategy was used to access documents relevant to professional misdemeanours in teaching. The strategy enabled the researcher to avoid a predetermined selection of informants, and was necessary where documents for analysis were bulky (Bell, 1999). Given the contentious character of the problem, alongside these strategies, at various stages, scenarios were used to speak to teachers implicated in misdemeanours. The strategies were used in a way that complemented each other. They cut across all categories of informant depending on the type of data and context. It was a triangulation technique that influenced the selection process.

Data generation and collection

Sources of data

Individuals in different social settings were involved to produce data pertinent to the problem. The sources of data were both primary (raw) and secondary. Primary (raw) sources were drawn from a combination of interactive and non-interactive methods. The interactive method involved the researcher holding informal conversations with informants. In this respect, the researcher was part of the data generation process. The non-interactive method, on the other hand, was mainly concerned with non-participant observation. It specifically involved observing and analysing relevant documents such as school or college official files. Several different ways were employed to solicit raw data (Tuettemann, 2003). In this context, the settings for data generation varied from homes, occupational offices, long 'safari' buses (Scanavia), pubs, classrooms, and under trees.

Secondary sources, on the other hand, included relevant articles in daily and weekly newspapers. Others were articles in journals, books, policy documents, theses, booklets, 'grey' literature, and relevant documents retrieved from the World Wide Web (www). Such documents were traced in school and college offices, and in libraries of the Edinburgh and Dar es Salaam universities. Other equally important offices included MoEC, TSD, and PCB. In addition, the researcher obtained data from legal documents in primary and district courts of law and advocacy. Such documents included rulings and acts of parliament. Legal documents were important because as noted above some unethical practices on the part of teachers were taken to courts of law. The varied character of the sources provided the researcher with relevant information about the problem from diverse viewpoints. They also helped the researcher to determine the direction for the generation of raw data. Last, but not least, such diversity helped the researcher to confirm data generated through other methods, for accuracy and consistency purposes.

Methods

Qualitative methods based on interpretative and critical insights within the framework of PEMO were deemed necessary to solicit data pertinent to the thesis. As discussed elsewhere, the qualitative inquiry was eclectic enough to draw upon social and philosophical methods.

Conversations (in-depth interviews)

Conversation was a major and reliable means underlying data generation. This approach is usually implicated in so-called dialectical method (Heyting, 2001), owing much to philosophical developments in the analytical tradition of Socrates and Plato. In the present context, the method focused mainly on one-to-one and focus group conversations.

One-to-one dialogue

The method involved both *in situ* and telephone conversations between the researcher and informants. The method aimed at giving informants freedom (Legard, *et al.*, 2003) and confidence in expressing their ideas. Relevant themes informed the conversations. Given the heterogeneous character of the informants, there were two types of themes. There were those which cut across all categories of informants relating, for example, to personal informants' experience of professional dereliction in teaching. However, there were themes for particular categories of informant relating, for example, to teachers' conceptualisation of the concepts of ethics and profession. These were directed to practising teachers. Multiple themes, on the other hand, were prepared for all categories of informants although all conversations aimed at capturing views and the lived experiences of informants. As it was not possible to note down all relevant ideas during conversations, the researcher also used a tape recorder to record the conversations.

Focus group discussions

To supplement the foregoing, focus group discussions¹⁴ (FGD) were used to tap relevant information about the problem from informants. Unlike one to one dialogues, this method was used to obtain teachers' experiences and feelings about professional misdemeanours among school, college, and university teachers. As supplementary source of data (Morgan, 1997), focus group was deemed necessary on the following grounds. As it grows out of exchanging views and feelings about the phenomenon with other people, it opened a room for diverse views (Stewart & Shamdasani, Hancock, 1998; 1998; Greenbaum, 2000; Patton, 2002). More specifically, Patton indicates that 'interactions among participants enhance data quality. Participants tend to provide checks and balances on each other, which weeds out false or extreme views' (p. 386).

In both methods, several different instruments were used. The instruments included electronic mails, landline and mobile phones, tape recorders, as well as laptop computer. They were instrumental in the process of data generation especially during interviews. More specifically, at some stage, the researcher made several phone calls to interview and make follow-ups. Tape recorders were used during interviews for recording conversations with all informants, and to transcribe the recorded conversations. Laptop computer was used for keeping the transcribed data, and for data management.

Event narration and stories

Alongside one to one conversations, event stories were employed to derive data. The informants were asked to relate stories concerning professional dereliction in teaching. Event stories were targeted towards gathering evidence of unprofessional practice among teachers. Event stories were sought from almost all informants,

¹⁴ The researcher conducted two focus group discussions. Both groups were homogeneous in character involving secondary school teachers in A3. To ensure full participation in the discussions, each group discussion consisted of four (4) male teachers.

especially students, Prevention of Corruption Bureau (PCB) officers, inspectors, and teachers. The stories ranged from the personal to second-hand experiences.

Observation

Observation drew on the researcher's perception of behaviour and interactions of professional teachers in their particular social settings. The two types of observations used were: structured and unstructured. The structured observation was based on a checklist of issues such as the number of books or journals on professionalism in colleges of teacher education and training, or rates of school and class attendance. The unstructured observation, on the other hand, involved all aspects captured in other lines of inquiry. Observations during fieldwork enabled the researcher to see how the informants actually behaved in their professional settings. The main focus was on how teachers related to each other, with students, and how they observed the school, college or university regulations. Through observation even teachers who were not chosen to participate actively in the enquiry were observed. In this way, the researcher could note teachers who used impolite language to students, teachers drunk during school hours, and teachers' use of official time to drink in pubs. Equally important, observation helped to confirm and complement data derived from conversations. All observations were conducted covertly (Patton, 1987). Although covert observation has ethical implications, it helped the researcher to avoid biased and 'artificial' conduct or practice on the part of teachers.

Critical study of documents

Review of documents regarding teacher misdemeanour was concerned with a critical examination of available written texts. Two questions regarding analysis of documents were: what type of documents are they, and where can they be found and collected? The following sources provided the researcher with a range of relevant documentation: educational and legal institutions and other offices. In the institutions—schools, colleges, and Universities the focus was on logbooks, daily attendance records, class journals, registers, teachers' annual reports, meeting deliberations and

minutes. Another crucial aspect was the analysis of curriculum for teacher education and training programmes in colleges and universities. The focus was on the extent to which the curriculum for teacher education and training programmes address issues of professional ethics. In legal institutions the primary and/or district courts of law – the focus was on a range of documentation concerned with cases of teacher ethics, where some unprofessional teachers had been taken to law.

In TSC, TTU, and education offices priority was given to annual reports on teachers' welfare, conduct, warning letters if any, personal documents, such as letters of apology or appeal if any, and annual reports. Minutes and reports of disciplinary committees were reviewed and analysed. In cases where documents were bulky a random sampling strategy was used to select them. Such analysis of documents gave the researcher a clear picture of teacher misdemeanour. As noted elsewhere, the hermeneutic approach informed and shaped the critical study of documents.

Historical analysis

Historical analysis was also used to generate data for the enquiry. This has focused on records and informants' accounts about what has happened in the past. This method was mainly directed towards retired teachers, curriculum developers and designers, TSD officers, and records (documents). More specifically, historical analysis as a method was concerned with the evolution and development of professional misdemeanour in Tanzania. The method was deemed necessary because it provided the researcher with an ability to establish facts about the evolution of the problem (Ary *et al.*, 1996).

Data treatment and analysis

Data sought through previously discussed methods was analysed thematically, in accordance with the aims and objectives articulated in chapter 1. The process of data analysis began at the outset of fieldwork. It focused on transcribed conversations (interviews), field notes made during and after interviews, on observations, and

documentary evidence. Data analysis was performed involving three main stages (Huberman and Miles, 1994). First, data reduction involved transcribing and summarizing data from all sources. Data reduction was done on a daily basis. This enabled the researcher to assess the methods and strategies of data generation, and to adjust accordingly. Secondly, there was further organisation of the reduced data, that is, generating major themes and sub-themes from oral and written texts. Last, there was interpretation and the drawing of conclusions from the analysed data.

The primary units of analysis were informants and written texts. Although the data pertinent to the enquiry was derived from diverse local settings, the country (Tanzania) was used as unit of analysis. Conclusions in this enquiry were generalized to the whole country.

By and large, as noted elsewhere, philosophical tools of analysis informed the process of analysis and interpretation. Central to such analysis was the conceptual analysis whose aim according to Chambers takes the primacy of relevant concepts to understand the problem:

Because concepts are so crucial to our thinking, confused concepts will cause us to think in confused or crooked ways. Such crooked thinking will lead us often into crooked action; such mistaken action will often occur in school life (Chambers, 1983, p. 14).

The trustworthiness of data

As it applies to qualitative research, the notion of trustworthiness has to do with validity (Robson, 2002; Kvale, 1996). To achieve this, several different measures were adopted. First, during conversations the informants were assured of confidentiality. Confidentiality is discussed at length in the next section. Confidentiality gave the informants the sense of trust and confidence in the researcher, and also enough freedom and safety to speak their minds about the problem.

Secondly, informants were given an opportunity to read the transcribed conversations (interviews). This was a post-interview process intended to enable informants to reflect on their experiences and where necessary, additions or reductions were made to the transcripts. For the researcher, it was a chance to ask for more clarification on emerging ambiguities and inconsistencies in the transcribed texts. However, in circumstances where it was not easy to have the transcribed interviews delivered to informants, efforts were made to contact them through their mobile phones for explanations.

Thirdly, since the enquiry was carried out in a Kiswahili speaking culture and environment, all conversations were conducted in the home language. The use of Kiswahili was important because the language was widely spoken and well understood by all informants. In this respect, it was hoped that informants would fully understand the issues raised during conversations. In addition, the use of the language increased the confidence and freedom of the informants, as there was no language barrier.

Fourthly, trustworthiness of data was achieved through triangulation. Literally, the concept suggests a combination of strategies to ascertain the research findings (McNeill, 1985; Banister, *et al.*, 1994; Sarantakos, 1998; Silverman, 2001; Robson, 2002; Burton and Bartlett, 2005). In particular, McNeill states that ‘...you get a better view of things by looking at them from more than one direction’ (p.115). To achieve this, the thesis draws upon several different types of techniques. First, it employed data triangulation. This has to do with the use of multiple data sources to help study and understand the problem (*Data Triangulation*). Secondly, it makes use of more than one method to generate the required data (*Methods Triangulation*). Thirdly, it uses more than one theory to make sense of the problem (*Theory Triangulation*). Fourthly, it also uses more than one researcher to generate relevant data. In this particular case, research assistants helped the researcher to collect relevant documents (*Investigator Triangulation*). The aim was to make data objective and dependable or as Robson (2002, p. 175) states, ‘triangulation can help to counter all of the threats to validity’.

Last, but not least, answers given by one informant were checked against answers to the same issue asked of other informants. At some stage, it was considered necessary for the researcher to use multiple follow-up interviews with some informants.

Ethical issues and considerations

Literature suggests that the ethical dimension is inherent in all research. When planning or conducting research, ethical concerns are important to all researchers regardless of where they come from or carry out their research. The American Educational Research Association cited in Ary, Jacobs, and Razavieh (1996) clearly indicates that:

[...] We should strive to maintain the integrity of our research, of our research community, and of all those with whom we have professional relations. We should pledge ourselves to do this by maintaining our own competence and that of people we induct into the field, by continually evaluating our research for its ethical and scientific adequacy and by conducting our internal and external relations according to the highest ethical standards (p. 514).

In this light, to enter into research activities mean getting involved in ethical obligations. In his paper, *Research Ethics: An Introduction*, Regan (2004, p.1), for example, argues that:

Like it or not, as researchers, we find ourselves in situations where we must answer ethical questions that arise in the context of our research, whether the subject of our inquiry is the origins of stringed instruments or the subtleties of string theory...

This is also the situation in the educational realm. Besides the ethical character and nature of teaching, ethics is implicated and reflected in the research undertaking itself. All educational enquiries call for ethical considerations. The moral dimension is crucial in any educational research undertaking in several different respects:

Because their subject of study is the learning and behavior of human beings, often children, the nature of such research may embarrass, hurt, frighten,

impose on, or otherwise negatively affect the lives of the people who are making the research possible by their participation (Tuckman, 1972, p. 15).

According to this view, there is little doubt that research undertakings in education – related fields are inherently ethical and that the current enquiry called for ethical considerations. Ethical issues were reflected in virtually every stage of the thesis process. Arguably, research undertakings can never be value free. Several various factors informed ethical issues in this thesis. To begin with, this thesis is a new and original undertaking. Other scholars' ideas are acknowledged accordingly. Also, throughout the fieldwork the researcher needed to analyse official documents, which were confidential and which called for integrity and honesty. As a matter of policy all such official documents are confidential and none could be accessed without authorization. In this respect, the researcher had moral obligations to abide by the regulations, and he accessed all sources of data with official permission.

Last, but not least, data was derived primarily from human beings. Hence, the researcher was responsible for each informant and for every source of data involved in the enquiry. In consequence, the researcher needed to accomplish the following. First, prior to fieldwork, the researcher applied for research clearances to the Vice Chancellor¹⁵ at the University of Dar es Salaam. The application missive was written and sent from Edinburgh to the respective authority immediately after the Transitional Review Board (TRB). The research clearance enabled the researcher to have access to relevant institutions. The institutions, in turn, issued research permits giving access to their departments. The Ministry of Education and Vocational Training (MoEVT), for example, issued introductory letters to heads of educational institutions, schools and college inspector's zonal offices, and to regional and district administrative secretaries. Also, the regional and district administrative offices issued further introductory permits to institutions based in the respective regions and districts such as Teachers Service Departments, Tanzania Teachers Union, and

¹⁵ In accordance with a government circular letter Ref.No.MPEC/R/10/1 dated 4th July, 1980 the Vice-Chancellor was empowered to issue research clearances to the staff and students of the University of Dar es Salaam on behalf of the government and the Tanzania Commission for Science and Technology, a successor organisation to UTAFITI' (University of Dar es Salaam (UDSM), 2004).

District Education Offices. Besides a research clearance to MoEVT, there were research clearances for other institutions such as the Ministries of Home Affairs, and Justice and Constitution.

Ethical issues also applied to individual informants. At this level, prior to conversations, the researcher required consent from informants. This process, among other things, involved briefing informants on the aims and advantages of the thesis. This guaranteed informants freedom to enter into conversations, to withdraw or even to postpone conversations. Eventually, it was only those informants who volunteered who participated in the enquiry. Similarly, ethical considerations were essential to the post-data generation stage. After the conversations, the recorded conversations, field notes, transcribed materials, collected documents, and analysis of data remained confidential.

In the same vein, discussion of the findings was handled with such ethical concerns in mind. As Robson (2002) argues, the researcher has a responsibility to all informants whose views are used in the report. Hence, in reporting the research findings two matters were crucial ethically. As discussed elsewhere, informants wanted their experiences to be treated confidentially, and some preferred to be guaranteed anonymity. In this respect, where it was deemed necessary to use direct excerpts from the transcripts, the researcher used *pseudonyms* throughout the thesis. Besides pseudonyms, the researcher used capital letters, abbreviations, and numbers to refer to names of research settings, institutions, places, etc. All this aimed at preserving anonymity or confidentiality.

Last, but not least, given the sensitive nature of the research and for security reasons, with the exception of excerpts in the main text, none of the sources of data will appear in the appendices.

Methodological challenges

It is acknowledged that conducting an enquiry in any discipline is not as simple as one might expect. There are inevitable challenges which may affect the process and the end result (King and Cross, 2003/2004). In their Course Outline, *Africa: Methodological and Practical Issues/the Methodological Challenge of the International*, the authors argue that:

It is all too easy to see work in Africa or in Area Studies in general as an annex to mainstream research. Influenced by theories generated in the centre, but making little contribution to the ongoing development of that theory... Likewise, Africanists and others working in Area Studies, are often accused of being magpies who have no methodological base for their work, and who steal on an ad hoc basis methods and techniques that 'belong' to their disciplines (p. 2).

Indeed, there are several different methodological challenges that researchers in almost all fields of study and geographical zones encounter when carrying out field or library based projects. This was the case with the present thesis. The researcher encountered several different potential methodological challenges. However, in his doctoral thesis, *The Ownership of Knowledge, Literacy and Orality in Theological Education in Uganda*, one researcher who researched in the South had this to say regarding methodological challenges: 'obstacles are not synonymous with impediments. When carefully considered, they can serve to increase the effectiveness and quality of research' (Slater, 2002, p. 179).

In this research context, the methodological challenges were of different natures and forms. First, given the highly contentious and sensitive nature of the topic, there were a few informants who did not feel free and safe to express their feelings, experiences, and opinions. This was, however, overcome by assuring them that the information was solely for professional educational purposes, and that their views would be confidentially treated and kept. Secondly, accessing official documents or records was a similarly difficult problem. Many education officer and teacher informants were reluctant to allow access to the required information and documents.

Thirdly, resources (funds) for fieldwork were not only insufficient for the researcher and his research assistants but also caused logistical problems for the fieldwork schedule. Such problems delayed the process of data generation. All this certainly impacted on the fieldwork schedule. Fourthly, there was deliberate denial of access to reliable people with relevant information. For example, it took the researcher fifty-one days to wait for research clearance to carry out interviews with prisoners, that is, former school and college teachers in different prisons in the country. The clearance letter, despite an appeal, was not released until the researcher left the field. Despite prisons having prisoner teachers who could be useful sources of data, the researcher was denied access to them. This is how part of the letter addressed to the Permanent Secretary of the then Ministry of Home Affairs (MoHA¹⁶) reads:

I regret to inform you that I have not allowed Mr. McKen, a lecturer at the University of Dar es Salaam, to carry out his research to prisoners who before their sentences to serve in prisons were teachers...because in our prisons, throughout the country, we have a very small number of such prisoners, and also they are not confined to one prison in such a way that the information will not be sufficient enough to help the researcher¹⁷ (United Republic of Tanzania (URT), 2005).

Perhaps, surprisingly, there were occasions on which some individuals in top government positions, especially in the Ministry of Education and Vocational Training (MoEVT), simply decided not to have conversations with the researcher despite having official research clearances —though, in principle, the research clearances gave the researcher a right to speak to them as government representatives and spokespersons. Last, a lack of relevant documents in different education offices

¹⁶ In the Fourth Government Phase, the Ministry of Home Affairs was split to form a new ministry called Public Safety and Security.

¹⁷ The original text is in Swahili language: 'Nasikitika kukujulisha kwamba nimeshindwa kumruhusu Ndugu McKen ambaye ni mwalimu wa Chuo Kikuu cha D'Salaam kufanya utafiti wake Magerzani kwa wafungwa ambao kabla ya vifungo vyao walikuwa ni walimu na hivyo wamefungwa ... kwa sababu katika Mageza yetu nchini tuna idadi ndogo sana ya wafungwa wa aina hiyo na hawapo katika gereza moja kiasi kwamba taarifa atakazozipata hazitaweza kutosheleza kumsaidia mtafiti huyo'. This letter was written on behalf of the Commissioner of Prison in Tanzania.

and libraries of colleges of education, due to poor recording keeping, prevented access to relevant and quality data for this thesis.

Time frame

There were two things to consider regarding the time frame. The thesis was carried out for three years starting at the end of September 2003 to September 2006. However, the time allowed for the process of field data generation and collection was six months – 196 days. This covered the period beginning in August 2004 through to the beginning of February 2005. Two major factors were responsible for the choice of this period. While there were informants who could be available for the enquiry whenever needed, it was necessary to have a well designed schedule for informants in educational institutions. Timing was therefore projected to fall within school, college, and university schedules. This period accommodated most categories of informants. The end of First Year Progress Report and Transitional Review Board was scheduled in June 2004, three months before the end of academic year, in September. It would, therefore, have been waste of resources to wait until end of September for the researcher to embark on fieldwork. The fieldwork had to be completed as part of the overall three years available for the programme.

Conclusion

From the outset, this chapter has been concerned with procedures underlying data generation pertinent to the problem. Central to it, was the need for relevant data to adequately address widespread misdemeanours in teaching in Tanzania. Several different sources of data were visited to reflect the experiences, voices, and views of stakeholders in teaching. The targeted data was derived from conversations with different categories of stakeholder. Generated data also came from a range of sources including written texts.

In this chapter, the researcher has also attempted to address different strategies for the analysis, presentation, and discussion of the generated data. At every stage, the

triangulation technique was widely used. The use of triangulation aimed to ensure the worthiness of the thesis.' Essentially, the aim was to produce more rich and relevant data. Through the techniques, the final report is expected to be dependable, reliable, and impartial with regard to the targeted audience.

Last, but not least, it should be borne in mind that the process of data generation was not confined to a period of six months in the field. Rather, it was a process which began with the conception of the idea through to the production of this thesis.

Professional misdemeanours in teaching

‘What concerns me most is to see a male trained teacher exploit female pupils sexually. You will find a poor child, very brilliant, being expelled from school due to pregnancy because of a teacher who studied ethics’¹⁸

Introduction

In Chapter 1, it was claimed that there is evidence from Africa, and more widely, of serious failures on the part of school, college, and university teachers to live up to the highest ethical standards of their profession. Indeed, such failures defeat, *inter alia*, the inherent ethical mission of teaching (see, for instance, Colnerud, 2003; Campbell, 2003; Carr, 1993; 1999; 2000a; 2000b; 2000c; 2003a; 2003c; Pring 2001; Sockett, 1993; Goodlad, 1990; Tom, 1984). It is the central aim and objective of this chapter to explore empirical evidence of professional dereliction in teaching.

In Tanzania, the teaching sector is besieged with widespread incidents of professional dereliction. In different settings, several teachers have been charged with an abuse of a position of professional trust (see, for instance, Anangisye and Barrett, 2005). The present chapter analyses, presents, and discusses the evolution and the inherent character of professional misdemeanours in the teaching enterprise. The chapter gives an account of experiences and cases of professional misdemeanours in Tanzania. In particular, it looks closely at the fundamental

¹⁸ This is an extract from a face-to-face in-depth interview (conversation) with a female teacher informant. The interview was held in a Physics Department office at S₁, in the morning of September 30th, 2004. The teacher had had long experience of primary school teaching before she joined secondary education following a two-year upgrading course, diploma in education.

question: Why do we witness misdemeanours amid an ethical undertaking such as teaching? In particular, it addresses the following lines of enquiry:

- a. Where does professional dereliction in teaching trace its genesis?
- b. How are teacher misdemeanours characterised?
- c. How do teachers account for misdemeanours in their profession?
- d. How can misdemeanours in teaching be tackled or mitigated?

Evolution and development of professional misdemeanours

Mass media (ranging from newspapers, TV, to radio), workshops, speeches of technocrats, and politicians have on different occasions reported widely on teacher misdemeanours. Also, research findings have revealed concerns of stakeholders about unprofessional practices in teaching (Malale, 2004; Telli, *et al.*, 2004; United Republic of Tanzania (URT), 2001; Warioba, 2000; Ishumi, 1988). However, while most of the available information concerning the misdemeanours is on the soaring and widespread nature of the problem, retrospectively there have been few or no sources that dealt with the evolution and development of teacher misdemeanours. This section attempts a historical analysis of professional misdemeanours in teaching. Arguably, the historical perspective can help to understand the character of teachers' failure to lead lives worthy of their profession.

The basic question is: where does professional dereliction in teaching trace its beginning in Tanzania? As the available literature seemed insufficient to answer the question, views were sought through conversations with retired teachers, long-serving teachers, and education officers. The findings relevant to the question fall into four viewpoints. First, there are informants whose views are largely a general understanding of the problem. This perspective draws on a particular period, dating misdemeanours in teaching back to the 1960s and 1970s:

The place where I was working, perhaps because they were teacher trainers, people were not violating professional ethics. Since I started teaching in colleges of teacher education and training, I did not have an idea that there were teachers who were expelled from work due to unprofessional conduct. Only when I came here, I realised that there were teachers who were being expelled from the job on the grounds of unprofessional behaviour. It is now that I am aware of this, but for the whole period that I was a classroom teacher trainer I never saw my colleagues being expelled. I did not know that teachers commit offences worth expulsion from work. But, alas! The problem of discipline dates as far back as the 1960s, and in the 1970s it just continued to exist. But, of course, the mistakes and offences of teachers become more numerous in number as the population of teachers increases (TSD officer).

The foregoing experience results from the informant's day-to-day activities related to the welfare and teachers' professional conduct. In Tanzania, both the 1960s and 1970s witnessed drastic reforms of the teaching sector. The reforms were attributable to pressures of the universalisation of primary and secondary education. As it will be noted in the subsequent sections, such educational reforms would appear to have implications of professional dereliction on the part of teachers (Mwaimu, 2001; Osaki, 2001).

Secondly, an important type of field finding emerged in conversations with a retired teacher. The conversations with this informant took place on school premises where he worked as a language teacher. He had experience of teaching in schools and colleges of teacher education and training. Also, his views were influenced by a wide range of experience drawn from his schooling and teacher training in the colonial education system, and professional practices in the subsequently independent country. With respect to the evolution and development of misdemeanours in teaching, his experience dated back to 1970s. This period, according to this informant, was marked by the nationalisation of Non-government owned schools and colleges. His argument is that while religious schools and colleges had provision for the teaching of religion for both pupils and teachers, state educational institutions distanced themselves from such teaching. As a result, such teachers did not feel that

they had moral obligation to themselves¹⁹ and their pupils. In this light, Cameron and Dodd (1970, pp. 180 & 181) would appear to share this concern:

The personal morality of a teacher is of concern to whatever agency employs him, but Christian mission views of it were bound to differ from those of the Government. Drunkenness or even smelling of drink could lead to the dismissal of a voluntary agency teacher. In government service it was merely a venial, if reprehensible offence. Bigamy in African society is not a crime. In a church community it is. Government concern was more with professional ability and integrity; the voluntary agency one embraced the whole concept of good Christian living, sometimes interpreted in the narrowest way. In that the voluntary agencies had their own inspectorate, and overall supervision was as often as not in the hands of a priest, the voluntary agency teacher was judged and disciplined according to standards far removed from those applicable to his colleague in government service.

Regarding this particular period, this informant's experience suggests a correspondence with a research finding on malpractices in examinations. More specifically, the records from the National Examinations Council of Tanzania²⁰ (NECTA) indicate that there have been examination irregularities almost every year since its establishment in 1970s (Kitosi, 2002).

Thirdly, there were research findings which dated misdemeanours to the early years of independence. This information was derived from retired teacher informants who, before retiring from the civil service had worked as schoolteachers, inspectors, and education officers (Regional Education Officer and District Education Officers). Unlike others, these informants went to schools, colleges of teacher education and training, and started to work as teachers in the colonial period. Their views were somewhat comparative as they spoke their minds about evolution and development of teacher misdemeanours based on professional and lived experiences in two different epochs — colonial and independent Tanganyika (now the United Republic of Tanzania). One informant, a former school teacher, Regional Education Officer,

¹⁹ Today, however, there is evidence of teacher misdemeanour even in religious (seminary) schools and colleges. Teacher, student, teacher trainee, and education officer informants identified alcoholism and sexual related behaviours (SRB) as being common among teachers in the institutions.

²⁰ The National Examination Council is among the units of the Ministry of Education and Culture. The council has long experience of examination irregularities despite having professionally trained teachers in all academic matters

and school inspector, having admitted that there was professional dereliction – was asked to indicate the beginning of the problem in teaching. His professional experience dated as far back as 1957. His view is presented in brief in this short dialogue:

Researcher: ... from your experience, when exactly did misdemeanours in teaching, that is, problems related to schoolteachers having affairs with their female pupils, teachers being involved in theft, forgeries, truancy, and many others of this nature, begin? Can we boldly point to a particular year to trace the history of unprofessional practice?

Informant: ... What I can say in relation to your question is that during colonial era there were no indications that teachers violated professional ethics; mainly because during those days work supervision was very serious and every teacher showed commitment. But, immediately after colonialism people misunderstood the concepts of freedom, and administration or management. Leaders, for example, did not understand some politicians' statements. When they were told not to be like field supervisors, they relaxed everything. It reached a point where teachers did all that they wanted without a word of disapproval from their leaders... I think in the early years of our independence...

Fourthly, there were yet other opinions, which took a sceptical view of evolution and development of misdemeanours in teaching. Such informants admitted that it was not sufficient to point to a specific year in order to locate the problem on a time line. Instead, they took the stance that misdemeanours in Tanzania were old in nature and scope. Their argument was that the problem has been around for several decades. For example, one retired informant had had varied teaching experience in primary and secondary schools and been a college of teacher education before going to China as a Kiswahili language expert and had spent a number of years as an officer in the then Teacher Service Commission (TSC), now Teacher Service Department (TSD). He argued that:

The truth is that the problem is likely to have been around since time immemorial. It is a problem which is closely associated with the weakness of human beings. In the beginning the problem was not overt to many people. Today, the mass media makes serious follow-ups into such matters and get them exposed to the public. But, I view the problem as part of the weakness inherent in every human being. ... It is possible the problems were there in

the past ...we probably missed opportunities to discover these kinds of misdemeanours. Yet, the current cultural and traditional interventions... by imitating foreign culture have to some extent contributed to the increased breach of teacher ethics (TSD officer).

In this light, it is obvious that people witness more occurrences of misdemeanour today than in the past. There are possible explanations for this. Lack of reliable infrastructure might have prevented many people from accessing information on occurrences of misdemeanour that were taking place elsewhere in the country. The growth in awareness of misdemeanour owes much to the development of mass media. Through newspapers, television, and radio, news goes beyond geographical areas. A former primary and secondary schoolteacher, now an officer in the Tanzania Teachers Union (TTU) supports this observation:

There is a possibility that violation of professional ethics by teachers might have been around for many years. Issues related to sex involving professional teachers, for example, are not new. The truth is that, we did not hear much about what was going on in different parts of the country because the information system or network was not as widespread and developed as today. Literally, I don't see where to start drawing a line that shows the exact time regarding the beginning of teachers' violation of professional ethics. Unified Teachers Service (UTS) started in 1962. Is it possible to deny the fact that it was also receiving and/or dealing with cases about evils committed by teachers or violating professional ethics for that matter? (TTU officer)

Also, research findings suggested that the low numbers of teachers was another reason for not having many misdemeanours in the past. But, as the number of those who entered into the profession grew, there was a likelihood of increase in incidents of misdemeanour. Arguably, this is possible because the process of recruiting new applicants into colleges of teacher education takes place amid corrupt practices in the country. Commenting on the teacher numbers aspect, one informant, a decision and policy maker, based in the inspectorate in the headquarters of the Ministry of Education and Vocational Training (MoEVT), argues:

I am a mathematician. When you have a big number of teachers the possibility of having things like teacher misdemeanours is greater. And that is a pure mathematical problem. In the past, teachers were fewer... (SCI).



If this statistical argument is valid, then, the following conclusion can be drawn. Arguably, as long as there are initiatives and long-term plans at national, Non—government organisational and individual levels to expand education opportunities, Tanzanians might witness more occurrences of misdemeanours among teachers. This is because, as will be noted elsewhere in this chapter, not all individuals that find their way into teaching are determined to be teachers in any professional sense.

It seems from the foregoing that occurrences of professional misdemeanours in teaching have a long-standing history. It is possible that retrospectively they are traceable as far back as the colonial era through to the post-colonial period, and spread as time went on. The next section explores the nature and forms so far identified to define teacher professional misdemeanours.

Nature and forms of professional misdemeanours

Teachers' involvement in examination malpractices

As mentioned in Chapter 1, teachers in Tanzania are widely implicated in unprofessional practices. Findings unveiled leakage and illegal possession of examination papers as examples of the areas which showed teachers' failure to live according to the ethical standards of their profession. Such malpractices were common to all levels of formal schooling. By a strange coincidence, in just a few months of the researcher's fieldwork two consecutive incidents concerning examination leakage took place. Specifically, the leakage concerned the Primary School Leaving Examination (PSLE) which involved standard seven pupils throughout the country. Hardly had people begun to forget the saga of primary school examination irregularities when news of another examination leakage spread. This time the incident concerned examinations for a Certificate of Secondary Education (CSEE – 'O' level) that took place in October and November 2004. While several people in the respective schools and districts were suspected, there was evidence that teachers got involved in these two events and also several others in the previous years' malpractices. To investigate the extent of involvement in

examination irregularities, the researcher invited informants to identify the various ways in which school, college, and university teachers got involved or implicated in such irregularities.

First, the best-known way was apparent during examination supervision processes. At this stage, teachers conspired with examination invigilators²¹ who illegally and unprofessionally released examination papers. Teachers solved examination questions and the answers would be sneaked into the examination room and given to a particular candidate or group of candidates or sometimes all candidates depending on the terms of agreement. Sharing her experience of such malpractices, one informant, a district — TSD officer responsible for the unit of teacher ethics had the following to say:

One teacher was invigilating national examinations. He gave an examination paper to host teachers who were on school grounds, forgetting that he had already given another examination paper to the candidate. At the end, the candidate had two sets of answer sheets; first one filled in by himself and the second one by teachers. As the invigilator forgot to destroy the pupil's paper, he unknowingly collected and packed both papers into the envelope. The information about this particular irregularity came from the National Examination Council of Tanzania... (TSD officer).

Secondly, perhaps surprisingly, there was what one might call the role of parents. Findings indicated that parents were behind teachers' involvement in examination irregularities. This was done either individually or as a group. When the examination date was approaching, an affluent parent used his or her economic power and all possible means to get papers for their children. There was also evidence of parents who in an organised group mobilised resources in terms of money or in kind to lure heads of schools or examination invigilators into assisting their children. Having worked as a primary and secondary school teacher, and now an officer in the regional office of TTU, one informant put his case about the role of parents in examination irregularities, in the following words:

²¹ In Tanzania, school or college teachers can be appointed to invigilate examinations in schools or colleges of teacher education and training. Usually, the appointment is done confidentially. The appointment is channelled through regional and district education officers, and heads of the respective schools or colleges.

There are widespread complaints in relation to contribution of teachers towards leakages of examinations. It was evident that teachers or sometimes examination invigilators are given money by parents and/or guardians so as to help their children pass examinations (TTU officer).

Thirdly, further probes into the extent of teachers' indulgence in examination irregularities unveiled another new form. Here, the form had to do with academic and professional development programmes. In Tanzania, there have been calls for all primary school teachers especially those who entered teaching as grade 'C' or 'B' to develop themselves academically and professionally. According to *The Education and Training Policy*, the minimum qualification for a primary school teacher is grade 'A' teacher education certificate (United Republic of Tanzania (URT), 1995). To achieve this, many teachers embarked on academic and professional development programmes (APDP). However, findings disclosed that at some stage the programme was identified with teachers' failure to adhere to ethical principles. While APDP is crucial to keep teachers abreast of new professional and academic innovations, there were cases of teachers who in their attempt to achieve their goal cheated. Giving examples of what actually happened in her district, one TSD officer informant, in charge of teacher ethics in one research site presented a case concerning impersonation in examination. In this particular instance, a daughter (a fake candidate) was caught red-handed attempting an examination for CSEE on behalf of her primary school teacher mother:

[...] Yes, three teachers who were involved in standard seven examination irregularities were expelled from work. The other one was expelled about two years ago due to cheating. She registered to sit for the form four examinations but probably because of fear that she might not perform well she conspired with her daughter, a former form six leaver, to take the examinations on her behalf (TSD officer).

In light of examination irregularities, the foregoing experience is just one version of impersonation. The usual one involved teachers and other experts in particular subjects to fake candidacy. In their paper, *Highlights on the use and abuse of new technologies in examination management and administration*, Shemhilu and Ndotela (2002) refer to such 'candidates' as *mercenaries*. They take final examinations on

behalf of students normally on monetary terms or other favour agreements (Mgaya and Alute, 2002: Magesse and Njabili, 2002). For example, Mgaya and Alute indicate that:

Sometimes during tests or examinations male teachers through impersonation helped female pupils who were their girl friends. This type of irregularity could be due to lack of teacher training course for the concerned young teachers. Sometimes, due to their poor teaching methods they found their teaching ineffective hence in order to keep their places at work, and school owners' confidence they indulge themselves in malpractices in testing [sic] and national examinations (p. 334).

Finally, findings disclosed unprofessional practices during the marking of continuous tests and final examinations. There were teachers who tampered with students' examination papers. According to teacher and student informants, this practice took different forms. These included inflation of candidates' marks, which aimed at making the intended student excel in the examination. There were cases in which teachers were implicated in 'cooked marks'. When the researcher invited teacher informants to show how teachers 'cook marks', it was revealed that teachers in school academic offices 'cooked' marks that were submitted to the National Examinational Council of Tanzania for particular students. According to Magesse and Njabili such unprofessional practice was a mere function of nepotism, corruption, friendship, and tribalism.

But, the basic question is, what makes teachers' initiatives to help themselves and students pass examinations unethical practice? To begin with, teachers' involvement in malpractices of examinations is unlawful because such practice contravenes Section 23 of The National Examination Council of Tanzania Act, 1973 (No. 21 of 1973). The act states that any person will be guilty of an offence and liable to punishment if he or she contravenes any of the following:

- a. Gains access to examination materials and intentionally reveals the contents thereof, whether orally or writing of any unauthorized person.
- b. Willfully [sic] or maliciously damages or destroys examination material;

- c. Being a registered candidate sits for a particular Council's examination with intent to impersonate, offers or attempts to present himself to take the part of another registered candidate.
- d. Note [sic] being registered candidate sits for a particular council's examination which intent to impersonate, offers or attempts to present himself to take the part of a registered candidate (p. 44).

There is little doubt that malpractice involved in examinations, means that the government loses its resources. The loss is of several different kinds and forms. For example, when there is a leakage of examinations the government is forced not only to cancel the examinations concerned but also replace them with other examinations (Nkolimwa, 2006). Naturally, the process of replacing examinations has cost implications in terms of resources, time and funds. More specifically, the money is needed to pay these people involved, for example, in setting up new examinations: setting new questions, moderating the questions, and the typing and printing process. Other costs are involved in invigilation, marking, and processing the final results.

Arguably, examination irregularities jeopardize educational opportunities of students who do not have means to access, for example, the examination papers. If such practice is left to continue then it is children from affluent families only who will be able to secure opportunities in institutions of higher education; and in the long run, will be able to get opportunities of employment which call for higher achievers than they actually are. Sharing his experience on the implications of examination malpractices on students' academic development a university teacher informant had this to say:

[...] Students who have love relationships with teachers do not work hard in their studies because they are sure of getting favour from their teacher lovers during marking examinations or simply assignments. In consequence, schools, colleges, and universities produce incompetent people who can't cope with the real situation in the system. This causes loss to the government and cause low productivity to their employers... (UT).

There is little doubt that teachers' involvement in irregularities of examination at all levels of formal schooling perpetuates inequality in society. But, the question is, are teachers who are implied in these practices aware of the consequences of their unprofessional actions?

Sex-Related Behaviours (SRB)

The child whom you see around is a product of unprofessional teacher. My sister, the mother of this boy did not finish her course in teaching due to unplanned pregnancy. Her teacher trainer in a college of teacher education and training impregnated her... (PI, a sister to the affected student teacher)²².

Much of the literature acknowledges the widespread of SRB in the teaching sector on African continent (Mosha, 1997; Leach *et al.*, 2003; Bakari, 2004; Telli, *et al.*, 2004; Kerr, 2006). Findings disclosed several different forms of SRB common in Tanzania. On different occasions, Mwero (2004), Uhuru (Tanzania), 2003, Chumi (2001), Daily News (Tanzania) (1995), Kalindimya (1998), and The Guardian (1998) *inter alias*, had reports and information about various incidents of adultery, fornication, defiling, sodomising, and debauchery involving teachers either with schoolgirls and/or boys or other female staff or women elsewhere in their respective places. In conversations, informants were invited to identify specific incidents of sexual related behaviours (SRB) that involved teachers. The findings revealed several cases of such SRB. One informant, now a district chief inspector of schools and colleges, gave a narration of his own experience. It concerned a colleague of his, in a college of teacher education and training, who used to have affairs with student teachers:

Perhaps, I take CoTET₄ as an example. One day, when Dean of students, the Principal made a shameful blunder. There were two female student teachers that dealt with... we had a First Aid Kit and small dispensary where the two ladies served; because originally they trained as nurses²³. Now, one night at around two in the morning (2.a.m.) one student teacher fell sick and I knew

²² This is an extract from informal conversation with a parent whose senior sister terminated a course in teaching due to unplanned pregnancy.

²³ Amid acute shortages of teachers, the government launched crash programmes for teacher training taking in recruits from varied backgrounds, among others, 'nursing' and bar maids. These were failures of standard four, seven or eight examinations.

there was some medicine in the dispensary. So I started looking for the nurses; I found one but the other one who had the keys was nowhere to be found. I looked for her in vain; it was night at around two, 'what do you do?' I rang the bell, all student teachers woke up and I urged them tell me where she had gone. Why was she not in the dormitory? Only to find out that she had spent the night at the Principal's house! What do you do? The Principal was implicated in the problem... It was a hard test but I told the student teacher to state where she was. She wrote a statement and when the Principal entered his office that morning I handed the letter to him and explained what had happened the previous night. Then off I went. The lady was not expelled. The principal kept quiet but later I don't know what happened in the ministry; they transferred him... (SCI).

While the foregoing experience regards not only a 'professional' colleague but also a Principal of a teacher education and training college who behaved unprofessionally, there were several other related cases taking various forms. In conversations the researcher heard informants' complaints over SRB, in most cases, carried out, by male teachers against female students. Research findings revealed incidents of teachers who prevented their own daughters and school pupils from going on with studies in order to get married (see, for example, Makunga, 1995; Luhanga, 1998; Magoke-Mhoja, 2006a; 2006b). In particular, Luhanga had a report of a case that involved a primary school teacher who was suspended from duty for allowing his daughter to marry instead of continuing with secondary education.

Such practices and several others related to SRB are unprofessional on the following grounds. First, it was a betrayal of parents who entrusted their beloved children to teachers believing that they (teachers) behave ethically in the classroom, transmit values upheld by society, and arguably serve as moral models for their students (Thomas, 1990; Chang, 1994; Nsubuga, 2000). Secondly, it should be borne in mind that like many other countries, members of the UN, Tanzania ratified the Universal Human Rights (UDHR) of 1948. Among other things, the UDHR holds that education is a human basic right of all people regardless of background. More specifically, Article 26 of the declaration, states that every person has the right to education. To achieve this, there have been a number of international strategies towards this end: Universal Primary Education (UPE), Educational for All (EFA) (Jomtien Conference), the Dakar Framework, and several others.

In Tanzania, the right to education falls under Article 11(2-3) of the Constitution of the United Republic of Tanzania, 1977 (As amended Subsequently) which states that every person has a right to education. As a result, the government is committed to equal and adequate opportunities for all citizens. The government has had several initiatives to make sure that every child has access to education. These include UPE and the current Primary Education Development Programme (PEDP) and the Secondary Education Development Programme (SEDP). These efforts, however, encounter problems of professional misdemeanours. Findings indicate that misdemeanours in teaching deny children their basic human right to quality education. This is common in virtually all countries in the developing world:

To date, very little has been done in Malawi to protect the girl child from abuse and harassment. Sexual abuse is a violation of human right, and it is even more critical when children's rights are violated by the very professionals who are entrusted with their development, care and protection (Leach *et al.*, 2003, p. 94).

In the context of Tanzania, the denial of human rights takes different forms. As a result of teachers' involvement in sexual affairs with female students, unplanned pregnancies are inevitable for many girls (see, for example, Kitururu, 2001). As the government does not have provision for pregnant students, the victims were forced out of the school system (Rajani, 2000):

Contrary to its commitment to provide universal education for all children, girls who become pregnant in school, often due to circumstances that they do not control, are automatically expelled. Official records put the annual number of girls who drop out due to pregnancy at 3,000, but the actual figure is likely to be much higher because girls often drop out before being expelled and are recorded as "truant" (p. 13).

The foregoing excerpt is in line with informants' experience and views. As expected, during the present enquiry, several different events of this nature appeared worthy of note. Witnessing in the district court of law in one of the research sites— one girl child who was impregnated, and eloped into a neighbouring country to conceal evidence, by her teacher had this to narrate about what befell her:

[...] I am a peasant. I didn't complete standard seven. I terminated education in 2001 because I was pregnant... I was in standard six. He was my teacher. He started to seduce me to have sexual intercourse. I agreed to have sex with him. I don't remember exactly the dates when I had sexual intercourse. I started having sexual intercourse ... when I was in standard five...

In the same vein, findings unveiled more cases of female pupils who terminated their studies because of sexual harassments from teachers. There is evidence that teachers on a regular basis use their positions to sexually abuse female pupils. Where and when words fail in making female students succumb to sexual advances teachers employ threats and corporal punishments even on negligible grounds. There were courageous girls who rather than fall prey to unprofessional teachers found they sacrificed their basic right to education:

A girl aged 15 years who was a pupil of standard six...in Dar es salaam claimed that she was obliged to terminate studies because she was forced to have love affairs with her teachers ... 'In 1998 I was a standard six pupil...but I decided to run away from school after my three teachers insisted that I should have love affairs with them every moment I came across any of them on school premise, the sexual advances that I turned down because of age difference'... She claimed that as a result of her decision of refusing to comply with their advances, they now and then framed mistakes that aimed at insinuating her in order to punish her; and therefore she dropped out from school after failing to tolerate those punishments (Uhuru (Tanzania), 1999, pp. 1 & 5).

Thirdly, the importance of education to girl children on people's livelihood in general cannot be overemphasized. Basic quality education has a vital role to play and a contribution to make to people (King, 2005a; Ibrahim, 2003; Sen, 2003: Nyerere, 1998). In his paper, *'Humanity, Security and Educational Gaps*, Sen argues that:

The difference that basic education can make to human life is easy to see. It is also readily appreciated even by the poorest of families. Speaking personally, it has been wonderful for me to observe how easily the importance of education is perceived even by the poorest and the most deprived of families...it is remarkable to find how the parents from even the poorest and most depressed families long to give basic education to their children, to make them grow up without the terrible handicaps from which they – the parents – had themselves suffered (p. 3).

Given the contribution made by education, it is arguable that children's drop-out rates from the education system caused, among other reasons, by teachers' unprofessional or unethical practices, have negative implications for future lives of the victims. Indeed, there is little doubt that those who are caused to drop-out from school tend to be limited in terms of life options and their potential contribution to society (Fuglesang, *et al.*, 1998).

Fourthly, in principle, teachers' involvement in sexual related behaviours with his or her students contravenes the country's laws and rules. To protect women and children from the impact of sexual related behaviours, the parliament of the United Republic of Tanzania passed an Act to address the problem —The Sexual Offence (Special Provision) Act, Cap 101, R.E. 2002, (Act No.4 of 1998). Arguably, the Act is inadequate because it is limited to sexual assault only. Equally crucial abuses such physical, verbal, and psychological are not addressed (see, for example, Puja, 2003, p. 123).

Last, but not least, SRB is a betrayal of teachers' families. Findings indicated that teachers who had affairs with female students and other women had wives and children. In this light, three observations can be made. First, SRB is a disgrace to members of their families. Secondly, SRB contributed towards conflicts or even divorces in some families especially when it is discovered that a husband or wife teacher has affairs with his or her colleague at school or college. Thirdly, given the threat of the widespread pandemic —HIV/AIDS there is little doubt that teachers who entertain SRB are prone to suffer and cause its dreadful consequences to other people (see, for example, Mungai, 2003; Sekwao, 2004).

Corrupt practices

Several scholarly works acknowledge the widespread character of corruption in various private and public sectors in the country. The spread includes the education sector and teaching in particular (see, for example, Economic and Social Research Foundation (ESRF) and Front Against Corrupt Elements in Tanzania (FACET),

2002; Warioba, 2000; United Republic of Tanzania (URT), 1996a; Ishumi, 1988). Research findings disclosed different respects in which teachers were implicated in corruption. Corruption in teaching was at different levels. First, student informants expressed concern over teachers who seduced them. For a student, for example, to be exempted from punishments for offences, some teachers demanded bribes (Bennett, 2001). According to student informants, bribes took different forms:

Many teachers leak out both term and final examinations before the day. In order to get the paper one has to bribe the teacher. Usually, boys pay in cash whereas girls pay either in cash or kind (SSS).

Further probing into the degree of corruption in teaching took the researcher to PCB offices. The question that informed and shaped the conversations with PCB officers read: What kind of problems concerning professional dereliction in teaching or education did PCB deal with? Several other categories of informants described other ways in which teachers got involved in corruption. Education officers, inspectors, and heads of schools, among others, used nepotism based on tribalism to award promotions or give other favours. There were those who asked for money or sex from female teachers as a condition for consideration for professional opportunities. The favours included appointment and recommendations to invigilate examinations or to attend seminars. Apart from money and sex, some school or college teachers, on the other hand, took material items like sacks of rice or goats as gifts to the respective education officers.

Secondly, research findings indicated corruption during marking of examinations. To ensure that a marker (teacher) was frequently recalled for marking there were markers (school or college teachers) who bribed panel chairpersons for a positive recommendation, and subject coordinators for consideration for employment. It was also reported that subject coordinators and panel chairpersons, especially men, abused female markers sexually. Favouritism on the basis of friendship, school/classmates, and tribalism was used as well.

Thirdly, corruption took place during school registration. Research findings showed that for a school or college of teacher education and training to be registered all procedures had to start with the inspectorate department at zone offices. In principle, the ministry could not register a school without positive recommendations from the chief inspector of schools and colleges in a zone where a school was to operate. In this case, the person who wanted to have his or her school registered used money or other material things to win inspectors' favour when giving their confidential recommendations. In this context, corruption was used in situations where the school did not meet the required standards of registration or when the school or college owner wanted express service beyond the normal procedures.

Fourthly, findings found heads of schools and colleges of teacher education and training who used their position to receive bribes. At this level, teachers in positions of power were implicated in several corruption scandals. The researcher invited the PCB officers to identify circumstances that showed practices of corruption at the level of school or college administration. Findings are presented in the form of case narration. Every case story is about what actually happened in some particular educational context. All case stories draw on the work experience of PCB officers:

Case story 1:

[...] Heads of schools especially private institutions bribed some teachers who in turn helped them to remain in their positions. Though common to many heads of schools, it was serious in the Tanzania Parents' Association (TAPA)²⁴ owned schools. When complaints over squandering or misuse of school property or funds occurred, they bribed some teachers and strong non-teaching workers for the sake of establishing a group of people that would be on their side. In most cases, those people tended to act as informers to the head master or mistress in cases where anything might threaten his or her interest. Those teachers and other school workers got incentives that they do not deserve, for example, corrugated iron sheets, sofa sets, bicycles, and opportunities to attend seminars. This is done in order to enable the head master or mistress to continue in that position when the community did not want him or her...

²⁴ It is a short form for 'Tanzania Parents Association'. The schools own by TAPA or as popularly well known as 'wazazi' operate as private schools alongside other private and government schools (see, for example, Lassibille and Tan, 2001). Literally, *wazazi* means parents.

Case story 2:

[...] You will find someone with a certificate in agriculture appointed as an extension officer or someone certified in accountancy is appointed to head a school instead of people with relevant credentials such as diploma or degrees in education. As this person doesn't have the required professional qualification, she or he tends to use money to remain in power. Usually, he takes a portion of school fees or other school sources of income. If a cooperative union owns the school then he takes something to the chairperson; and if the school is owned by Tanzania Parents' Association, he takes the money to the regional and district chairpersons of the parents association so that they continue to defend him. That is why heads of such schools campaign seriously for the incumbent leaders during parent's association elections. The motive of such campaigns is to maintain their status as head teachers...

Case story 3:

[...] Also, a corruption problem is found in colleges of education especially during crash programmes. Many people, without relevant qualifications, have gone there. Those in charge of recruitment, such as registrars or principals or any officers accept unqualified applicants due to friendship or bribes. People of this kind once they join teaching, cannot be industrious because they are not the right material...

Case story 4:

[...] Yet still another issue of corruption in teaching featured when a student wanted to transfer to another school. A student in need of information on academic progress necessary for the transfer would be told to give some amount of money for the teacher to look for the records. On the other hand, teachers of the school where the student would want to go would tell him or her that the class is full meanwhile showing signs that if parents give money the place could be secured. Usually, the arrangements were made between the teacher and parents...

In light of this corruption, the question is, what makes teachers who practise corruption unprofessional? First, there is little doubt that corruption denies students, parents, and teachers their rights. It creates an environment in which favour is given to people or candidates who can afford to pay their way through rather than those who would have been a legitimate choice of the education system (ESRF and

FACET, 2002). Secondly, corruption perpetuates inefficiency and poor management leading to low productivity in the teaching sector in particular, and education in general. Last, but not least, corrupt elements would appear to have a tendency to create inequality in society. Usually, the class of the haves will excel and have access to whatever they want at the expense of the 'have nots' (Dedze, 2005):

Corrupt practices in education are particularly damaging, as young generations learn that they can succeed in life not through hard work, but rather through bribery, personal contacts, and fraud. Corruption threatens the delicate balance of educational quality, quantity and equal access (p. 5).

Inappropriate and Unbecoming Behaviours

Impolite language

Teachers' use of impolite language is common in different parts of the world (see, for example, Tirri and Puolimatka, 2000). In almost all conversations with student informants there were complaints about teachers' use of impolite language. In particular, findings revealed students' concerns over teachers who insulted them. Considering teachers as moral models, informants were of the opinion that such insults did not represent teachers as examples for pupils to emulate. To explore into the matter, the researcher invited informants to cite cases of what they referred to as abusive language. A head boy from one co-educational secondary school gave an example of a teacher who insulted students by labelling them 'goats'. Through this informant and what the researcher observed at the school, the following Swahili language utterance was heard, among others, from one teacher: *Nyie mbuzi njooni huku* which literally means 'You goats come along this way'.

A female form six leaver, on the other hand, provided another illustration pertaining to abusive language. Preparing to join a college of teacher education and training, she depicted a typical example and nature of such insults. Her account on the problem was a reply to the researcher's question concerning unprofessional conduct of teachers that she, herself or others experienced as students:

[...] First, usually some teachers wanted to have love affairs with schoolgirls. Secondly, if a girl who is approached turns down the teacher's requests for sex, the teacher develops hatred towards the girl. As a result, while in class or during his lesson, a mere small mistake could cost her a very heavy punishment. Or the teacher would just decide to insult the concerned girl in order to mortify her before other pupils. It really made one unsettled and fearful throughout the lesson as most of the time she would be thinking of the possible next insults or punishments. Actually, the teacher did this as a vengeance...(SSS).

The foregoing informants' experiences would appear to defeat the central purpose of Schools. Indeed, as discussed elsewhere, teachers are held responsible for transmitting appropriate social values and norms to school or college students. Impolite or abusive language does not reflect this crucial role. Instead, educational institutions have been made into places where teachers expose and subject 'innocent' pupils to unbecoming behaviours.

Inappropriate (corporal) punishments

To date, physical punishment of students is legal in the Tanzanian education system. There is legislation which is meant to control the use of punishments (see, for example, The Education Act, Cap 353, R.E.2002, (Act No. 25 of 1978 – Amended in 1995). In particular, the Act defines and clarifies, for example, how to administer corporal punishment in schools. It is asserted that if there is a need for punishment then arrangement and procedures are deemed necessary before it is administered (Rajani, 2000):

- corporal punishment may only be used as a last resort and only for grave offences
- its use must be authorized in writing by the Head-teacher
- no more than six strokes (with a light, flexible stick) are allowed
- only female teachers may punish female students

- all punishments and reasons for it must be recorded in a special book (p.11)

However, findings indicated that corporal punishments were widely practised without the official 'blessings' of heads of respective schools. Teachers administered corporal punishments to students any time they wanted. There were complaints from informants — students, parents, teachers, and mass media about the increase of inappropriate use of punishments. Contrary to the recommendations of not more than six strokes a time to be administered by heads of schools or their appointees it was found that this was not the case in practice. There were several cases of abuse and violent behaviours in the name of punishments including the case of a teacher who stood on a pupil's waist while making his announcements as part of a punishment for noise during school assembly (see, for example, Kaswamila, 2000). In most cases, corporal punishments administered to students were often out of proportion to offences. As this primary school pupil put, '... for example, if a pupil makes a minor mistake a teacher opts for caning; when the pupil pleads for forgiveness the concerned teacher does not listen...' (PSS). Through focus group discussions, it was disclosed that punishment was a way to exhibit teachers' power over students or the expression of a grudge against the targeted students.

Arguably, teachers' use of corporal punishments is implicated in unethical conduct on the following grounds. First, findings unveiled that on several occasions teachers did not adhere to the provision in the Act. Many corporal punishments were inflicted for personal reasons. Secondly, there is little doubt that corporal punishments always inflicted pain on students unnecessarily. In addition, there is evidence that at some stage corporal punishments were responsible for students' deaths and school drop-out (see, for example, Rajani, 2000). In his paper, '*NGO report on Tanzania to the Committee on the Convention on the Rights of the Child*', he indicates:

... throughout the country children are regularly beaten (often for minor or unspecified offences) with sticks, hands and other implements, thrown against the wall, made to stand in painful body positions in the hot sun and humiliation in manifold other ways. In a few instances, students have died as

a result of excessive beating. Some studies find that the fear of being beaten leads to lower attendance and in many cases eventual drop out (p. 10).

As the foregoing excerpt illustrates, the following observations can be made. It is beyond doubt that through punishments, teachers who were supposed to be protectors of students violate their basic rights. In particular, the rights that are violated include right to life and security (Gordon and Wilmot-Smith, 1996).

Animosities and fights

In addition, research findings disclosed several cases of animosities that developed into fights involving school and college teachers. The fights were of three kinds. First, fights that involved a teacher and another teacher on school or college campus. In conversations, for example, one teacher trainer informant made the following comment:

[...] I can recall one incident. There was one teacher trainer among my colleagues...who, having quarrelled with a colleague, went to his house at night. He broke the door and beat that man heavily before his wife. The case was taken to the police and later to the court of law. The man who was beaten was compensated; and had to excuse the man. That was not a normal experience for a teacher trainer... (CoT).

The second type of fight took place between teachers and school students especially boys. This type took place when students failed to contain anger and thought teachers humiliated them. As this student informant put it:

[...] Teachers fighting with their students on school campus. For example, there was a case that took place in a classroom. A teacher fought with his student. The reason was obvious, just because the teacher wanted to administer strokes to this student. Realizing that he had not made a mistake he decided to fight right there in the classroom (SSS).

Lastly, fights between teachers and other members of the community. The commonly reported events took place in local pubs. Usually, this kind of fight involved fighting over women. As noted elsewhere, abusive and violent behaviours

among teachers do not show them to be promoters of social values, and they contravene the law and regulations of the country and public service regulations. Equally important is the fact such behaviours do not present some teachers as moral models worthy of emulation by students and other people around them.

Alcoholism and use of intoxicants

In conversations, informants pointed out behaviour such as alcoholism and drug-taking as unethical and bringing, not only the individual teacher concerned but also the profession as a whole into disrepute. This was a serious problem to some school and college teachers (Anangisye and Barrett, 2005; Mmari, 1979). In his chapter, *Teacher Training in Tanzania*, Mmari presents complaints over alcoholism among teachers. In Tanzania, the use of intoxicants is a serious form of misconduct (The Teachers' Service Commission Act, 1989 (No. 1 of 1989), and moreover, it is against the occupational regulations that guide teachers. Nonetheless, despite the regulations and their impact, alcoholism and drug-taking among teachers is still an issue:

[...] I remember. I once went to visit schools in District₁ as part of my responsibility as Regional Education Officer. District Education Officers accompanied me. When we arrived at one primary school we did not find the head teacher. When we asked where the head teacher was, we were told that he was at home. We sent some one to call him for us since it was not far from school; meanwhile some other teachers were not at school as well and pupils were making noise. When the head teacher came, he was seriously drunk. His District Education Officer told him 'I am the District Education Officer'. The response was aha! You are the District Education Officer. So should I tell the pupils? ... Aha! You are the DEO; so should I tell the pupils to sing a brief song for you? He was talking no sense! ... So, we decided to take emergency measures by calling the chairman of school committee... After discussion with him we appointed another teacher to replace him... (Retired Teacher, Inspector, and Regional Education Officer).

Even the teacher *informer* who assisted the researcher to access reliable informants cancelled several appointments because of alcohol. When the time agreed to meet at school, came he would not be there. The day the researcher managed to get hold of him; he left a message with another teacher that the researcher should wait for him.

Having waited for an hour or so, he sent a taxi driver to pick the researcher up. The informer was with other men, including the taxi driver, in a pub drinking during official hours. Yet, on the pub premises, there was another teacher from a different school sitting in a veranda marking Kiswahili subject scripts with a bottle of beer besides him. The next day, another teacher hinted to the researcher: 'Your friend could not resist the influence of alcohol, as his trousers were already soaked with urine by late evening, yesterday' (ST).

Findings disclosed several other cases of teachers who drank alcohol during lesson and school official time. There were complaints against teachers who left classes in order to get alcohol in nearby villages or street pubs instead of teaching according to the school timetable. The following quotation derived from conversations with a teacher trainer informant illustrates the problem of alcoholism among teachers and allows one to reflect on teachers' day-to-day role in the context of the professional framework. This story is based on the informant's past and professional experience as a secondary school student, and now as a teacher trainer:

[...] When I was in secondary school, O level, there emerged two striking events that involved two professional teachers. One was the problem of alcoholism. This made or caused a teacher not to teach his subjects well. We, as students, took the matter and our complaints to the headmaster telling him that the teacher was not responsible, and therefore not fit for us. He used to enter class while drunk and end up not teaching. Sometimes he did not enter the class at all. Essentially, the source of the problem was alcoholism. As a result, the teacher was fired from work... (CoT).

Through observation, the researcher noted information relevant to the foregoing. In two different contexts, at a school and college of teacher education and training, there were incidents of drunken brawls when classes were in session. In both situations, they involved teachers and teacher trainers. As they used official time to go for a drink outside school and college premises, students missed classes.

Slovenly dressing and general appearance

In Tanzania, some ways of dressing are judged as inappropriate for teachers. Perhaps, interestingly, findings unveiled cases of teachers who did not mind at all about their cleanliness and hygiene. Some teachers were found on school premises dirty and in shabby clothes. When the researcher asked the informants, 'what they meant by untidy', they mentioned several indicators, among others, uncombed hair, unironed and torn clothes, and unbrushed shoes as examples. Also, it was found that there were teachers who taught not simply in t-shirts but in t-shirts with eye-catching (attention-drawing) slogans on their backs or chests. According to teacher and student informants, such unpleasant writings t-shirts included: *I love America, don't ask my name, better late in heaven than early in hell, champion of lovers, the silent man of the world, wanted man, I am Margareth of Orlando, the best player of St. Louis, Michael Jackson, world cup, Chama Cha Walimu Tanzania* (Tanzania Teachers Union), and many others. In essence, these clauses, phrases, and sentences would appear to be out of place in terms of their messages. Also, there were cases of teachers who were found teaching wearing slippers and others with mud-spattered feet:

The Teachers Service Commission of Serengeti district, rebuked the habit of uncleanness of teachers in the district, when one teacher was found in a classroom teaching with mud-covered feet with trousers folded up to his knees; and another one benefited from Samaritans who bought him clothes which he later sold to get money for a drink (Uhuru (Tanzania), 1999, p. 1).

As for female teachers, the informants' complaints were to do with slovenly kind of dressing. They dressed in very transparent materials (such as blouses) or short skirts that had an adverse impact on pupils' learning. Indeed, in the classroom or school context, such dress has implications for the teaching and learning process as they distract learners' attention. It is, hence, suggested that:

[...] Teachers were expected to dress in a manner that was appropriate to their status as white-collar workers and distinguished them from peasants or manual workers. This meant that wearing clothes that were clean and not crumpled or torn. Women were expected not to dress provocatively in

partially transparent materials or short skirts (Anangisye and Barrett, 2005, pp. 11&12).

The foregoing suggests what other teacher educationists refer to as 'appropriate standards of dress' (see, for example, Leeds University Institute of Education (LUIE), 1973). How a teacher dresses or appears is very important, and it can help to define teachers' personal qualities.

Embezzlement of public resources

Thefts

Research findings unveiled widespread thefts of school or public funds. There were several respects in which teachers were implicated in thefts and con tricks. First, while some teachers borrowed money from students, there were also teachers who swindled students' money that was meant for school fees. This, however, was found to be very common in private schools. The evidence was gathered from schools' files and interviews. There were several letters of appeal for help addressed to heads of schools. As an example one may consider the following complaint letter by a form two student who was tricked and lost his school fees to a con teacher:

[...] I am a form two B (II B) student. I pay for my education. Teacher Charles Johns²⁵ took my school fees. I have tried to follow up in vain. How did he take the money? First, Teacher Charles Johns became a friend for the sake of assisting me after discovering that I was a grown-up person. Last year, he took fifty-two thousand from me (Shs. 52,000/=). I did not make any follow up because he assisted me to get a permit that enabled me to sit end of the year form one examinations. This year, in January 2004, he took sixty-five thousand (Shs. 65,000/=) asserting that he would add forty-four thousand (Shs. 44,000/=) enough to finish first-term fees on agreement that I should refund him later.

Teacher Mark Kilimo is a witness because when teacher Charles Johns had health problems, he told teacher Mark Kilimo to process my permit promising that he would try to get the problem sorted out soon. But after recovering he did not settle my problem. When teacher Mark Kilimo checked if teacher Charles Johns had paid school fees for the previous year, he

²⁵ Names used in this thesis are not real except where stated.

realized that I still owed the school ninety thousand (Shs. 95,000/=) while teacher Charles Johns claimed that I owed the school four thousand only (Shs. 4,000/=). Last, Mr. Head master I beg you to assist me... (SSS: This letter content was retrieved from S₂ file).

Unfortunately, when the researcher tried to speak to the 'con' teacher, the researcher was told that he was no longer at that school. Yet, a non-teaching female staff member, secretary to the headmaster, advised the researcher that there were several other matters related to teachers who swindled students' school fees in that particular school. The researcher also discovered that one of the suspects in the accusations was his teacher 'informer' who assisted and arranged contacts for interviews with different other informants. Through him the researcher managed to carry out interviews with officers from PCB and police department.

Speaking with PCB officers, the researcher found that they had also dealt with several incidents concerning the squandering and theft of school or public funds that involved teachers. The following story is an example of how teachers either on their own or in collaboration with their management squandered and embezzled public funds or property meant for school or college projects:

[...] Regarding primary schools, especially during the implementation of Primary Education Development Program (PEDP), there were forgeries in using the money that was meant to build school infrastructures. Primary school head teachers in collaboration with other teachers, for example, would claim to have hired a lorry to transport cement from town to a school in the remote village at one hundred thousand shillings instead of sixty thousand. They conspired with the lorry owners or drivers. Or where the actual cost of carrying sands for construction was sixty thousand they would write one hundred thousand shillings. Likewise, they were accused of stealing cement. Also, if the target were to build three classrooms, only two would be built... (PCB officer).

One account from the Faculty of Education at Univ₁ was in line with the views raised in the foregoing experience. In different places, there were several different cases of teachers' involvement in theft and embezzlement of public funds. Sharing his experience in the teaching profession, one teacher informant had this to say:

Many teachers misuse school or government property... for example, theft of money. In the current Primary Education Development Programme head teachers of primary schools have built many personal houses and became involved in many projects through this program money. There are others who used facilities for personal benefits (UT).

This extract is an illustration of how teachers use education development programmes or projects for their personal interest. There is a great deal of literature available on this problem in the developing world. 'Often far more projects are approved than can ever be implemented, as it is the goodies that motivate, not their likely development impact' (Bennett, 2001).

Forgery and cheating

According to research findings, teachers' involvement in forgery and cheating is common practice. To explore the matter, the researcher asked informants to indicate common forms of forgery and cheating within the teaching enterprise. Findings revealed events concerned with issues related to certification and funds. In one research district, for instance, there was a case of a 'teacher' who got into his teaching post on his relative's teaching certificate. Having taught for eighteen years from 1985 to 2003, the truth was eventually uncovered. Although the teacher never pleaded guilty until his death, the final findings indicated that he was guilty of forgery and cheating. The following excerpt is part of a letter of dismissal from work, and it indicates the character of the offence. The letter was addressed to the District Executive Director for disciplinary and further actions:

[...] I send you "photocopies" as part of the evidence confirming that Mr. Janke Malongo who teaches at High Street Primary School in district₂ is not Mr. Bonface Edward as popularly known. Mr. Janke Malongo is a thief of name; thief of teacher professionalism; and thief of public money for that matter due to the fact that he has been receiving teaching salary and promotions since July 1985 up to now through cheating. It is criminal offence...

Findings unveiled two more cases of forgery. They involved two 'female student teachers' of two different Colleges of Teacher Education and training. The women

used Certificates of Secondary Education Examinations (CSEE) that belonged to other people to secure places on a one-year teacher education and training course. The first woman used a second-class certificate of secondary education that belonged to another person to secure a place in a college of teacher education and training, while in actual fact she had never even had any secondary education! She was discovered when on her second year placement (Teaching Practice). According to one informant, one of the mentors, it was her teaching procedure that raised doubts. When invited to explain the matter, this is what the informant had to say about it:

You would be surprised. You ask a student teacher, where did you go for your secondary education? She tells you I went to S₅. When I told her to spell it, I got a shock by the spellings. As this raised many other questions, I asked her to mention the name of the then-school head master. I was still surprised to find how troubled she was. She did not know even the name of her former headmaster. Finally, she said, 'I don't know. I left school when I got sick. My brother took me to Malika mission hospital and there I took private tuition classes'. Okay, I asked her to mention the subjects of her speciality. She said, '*among others, I did cookery and needle work*'. Then I asked was that is why you got C and B respectively? She said, '*yes, but I was transferred to S₆*'. I asked, when were you at S₆ where is CoTET₃? I realized that she had no idea whatsoever. I decided to tell her that if you do not tell me the truth I will report the matter to the OCD so that you give statements before him and if you joke you would be jailed with all people who assisted you to go to a college through cheating. Later, it was discovered that all the details she gave were mere lies... This is one of the tactics used in forging certificates (SCI)

The second, similar, case, concerned a female student teacher who, although she got a poor fourth class in her Certificate of Secondary Education Examinations (O level), managed to get a third class certificate, which qualified her for entry into a college for a teacher education and training course. But, the owner of the certificate raised the alarm after a tip that her name and certificate were being used in a certain college of teacher education and training. The case was reported to the Regional Education Officer (REO) for further action. An investigation was carried out, and when the perpetrator was summoned, she pleaded guilty:

[...] Refer to the heading above. I am Ms. Jane McSmith. I have confessed that I have used the name, which is not mine in teacher training education Grade IIIA. I used the name of Ms. Tulibako McAmani after seeing that my results for form IV examinations were not good. My actual performance was

as follows: Civics – F, History – F, Geography – F, Kiswahili – D, English – D, Biology – F, Basic Mathematics – F, Commerce – F, and Book Keeping – F. Thus, due my poor performance, I used the name of Ms. Tulibako McAmani in teacher training programme Grade IIIA. Even though, I have already undergone teacher-training education Grade IIIA at CoTET₄ in 2003. Please, I beg your forgiveness for the big mistake that I made. It is I, Jane McSmith

In the light of the foregoing, a basic question concerns cases of this nature which have not yet been disclosed. There is little doubt that there are ‘teachers’ in the teaching sector or other government positions today on the basis of other people’s credentials. Illegally and unlawfully, they benefit from public resources. Moreover, it is arguable that such forgery and cheating have a serious impact on education quality. As fake teachers get into teaching, no one would expect them to deliver the expected quality of education.

Dereliction of duty

Absenteeism

Absenteeism in the teaching sector is a pervasive problem in different developing countries (Bennett, 2001; Santoso, 2004; UNESCO, 2004; Phamotse *et al.*, 2005; Abeles, n.d; Levine & Birdsall, n.d). In his paper, ‘*Corruption in Education Systems in Developing Countries: What it is doing to the Young*’, Bennett found that about 70% of teachers were not in classes in Africa and Asia. Tanzania is no exception. According to the World Bank report, in 1995, teacher absenteeism in Tanzania was 38% (see, for example, Schleicher *et al.*, 1995 cited in UNESCO, 2004). To date, about ten years later, the problem would appear to be still rampant. A case to illustrate the problem in S₂ and for just one subject is summarised in Table 3.1. The data is for three subject combinations (classes) of form six (A Level).

Table 3.1: Teachers' absence from lessons by class, subject, periods

Dates	Combination ²⁶	Subject	Periods missed
08 – 30.07.2004	HGE	GS	27
	PCB	GS	12
	CBG	GS	03
02 – 31.08.2004	HGE	GS	18
	PCB	GS	23
	CBG	GS	03
01 – 03.09.2004	HGE	GS	04
	PCB	GS	02
	CBG	GS	-

Source: Field data

Findings disclosed informants' concerns over school and college teachers' absenteeism in several different parts of the country. A further probe into the problem indicated that teacher absenteeism takes different forms. The following excerpt illustrates the nature of the problem of absenteeism:

[...] You know, a teacher, occasionally, besides his or her teaching occupation finds himself or herself in commercial business and when he or she discovers that things turn out to be good, he or she absconds from a workstation for even a whole month so as to continue with the business. If the business goes well he or she never gets back to work. Other teachers abscond...you know absenteeism can be divided into three types. First, we have what we call the short-term kind of absenteeism. This involves a two or three-day absence from work and the teacher returns again to work. The head teacher can tolerate this but when he realizes that this kind of absenteeism persists, he reports the matter to the respective offices, indicating dates that the teacher was absent from work. We consider this as the short-term kind of absenteeism. Secondly, there is a truant who just quits and disappears for good; and he or she never returns to work; we do not need this one. Last, but not least, there is absenteeism that involves a teacher who gets a problem (let say illness) and leaves the workplace without official notice. This one, even if he was sick and recovers after medical treatment, when he or she gets back to work we take him or her as truant... (TSD officer).

²⁶ HGE is a form that stands for History, Geography, and Economics; PCB is Physics, Chemistry, and Biology; and CBG stands for Chemistry, Biology, and Geography. GS, on the other hand, stands for General Studies. General Studies is a compulsory subject for all A Level students.

These experiences signalled an alarming situation both in government and privately owned educational institutions especially Tanzania Parents' Association (TAPA). In the course of probing more into the problem, the fundamental question the researcher asked was: *Why did teachers absent themselves from schools?* Yet, this question led to another relevant question worth pursuing: *where did they go?* While the earlier question is dealt with in-depth in the subsequent sections, answers to the second question are presented here. First, as the excerpt above suggests, they absconded from classes so as to run private tuition or part-time classes elsewhere. In his paper, *The Role of Private Tuition in Secondary Education in Tanzania*, Sambo (2001) found that:

[...] Teachers did not only misuse the government physical facilities but also time for normal classroom teaching was wasted as some teachers used it to run private tuition classes during the school day (p. 105).

Secondly, female teachers used class or official hours to plait each other's hair. This problem was common in primary schools. Thirdly, as noted in the previous sections, there were teachers who absconded from classes for a drink. They drank local beer in nearby pubs. However, given their income status, many teachers could hardly afford beers in bars. Yet, there were teachers, especially female ones in villages, who used official or lesson hours to make a local brew. Fourthly, some teachers just decided to remain in offices chatting instead of attending their classes. Fifthly, there were teachers who absconded from work so as to look for *good pastures*, that is, permanent paying jobs (Chapman and Mulkeen, 2003). There is little doubt that teacher absenteeism makes the whole system crumble and fall apart (see, for example, Phamotse *et al.*, 2005; Bennett, 2001; Abeles, n.d):

- a. It denies students their basic right to full learning. In consequence, syllabi are not covered as programmed. At the end of academic year, students end up performing poorly. This is true because in reality and from the researcher's experience, the final examinations are set according to the syllabi. The setters and moderators of examination questions do not have provision for

candidates in schools or colleges whose teachers or teacher trainers respectively did not finish or cover the syllabi.

- b. It induces unbecoming social values such as student truancy and drop-out cases. Due to boredom while in class, it is possible that some students decide to remain home for other things such as helping the family with household chores or projects (animal husbandry).
- c. It tarnishes not only the image of teachers but also the whole school or college. As a result, it threatens the school existence.
- d. Arguably, increased teacher absenteeism owes much to the low rate of returns from investment in education. Indeed, the expected benefits as a result of investment are not realised accordingly (see, for example, Galabawa, 2005).

Insubordination

Insubordination of different forms appeared as one of the indicators that define professional misdemeanours in teaching. Research findings revealed the misunderstanding of the concepts of *freedom* and *democracy*. In light of the informants' experiences, to some teachers democracy meant doing and deciding anything even if it would mean contravening professional and social values. There were several cases of teachers who used their freedom of speech to disgrace and harass those in administrative positions. Further probes unveiled that others neglected orders and directives from their immediate administrators. In particular, some teachers refused and turned down letters of transfers to other schools or colleges. In Tanzania, this is a professional problem because every teacher in his or her appointment letter is told, among other things, to be ready to work anywhere in the country as the employer pleases. Thus, refusing or turning down transfer for whatever explanation or excuse is mere abuse or infringement of the underlying conditions of service that apply to all persons who practise teaching:

You may be transferred to any school managed by your employer but you will not be transferred to the school of a different employer without your consent (United Republic of Tanzania (URT), 1990, p. 942).

Besides the area of transfer, the findings disclosed that some teachers disobeyed heads of their respective schools or departments. This was found to be common in educational settings where head teachers or masters had lower levels of education than their subordinates. This was the case with both government and privately owned schools. In recent years, the appointment of heads of schools did not consider education qualifications. Many diploma holders, for example, are appointed to head schools especially the newly established secondary schools. Or there are cases where a certificated teacher in a school with diploma holder teachers was appointed to head the school. This might be a reason for insubordination among teachers. In short, insubordination prevents those in administrative positions from working efficiently.

Having looked at the character of professional misdemeanours in the teaching sector, the next section is concerned with how informants, based on their experience, explain the problem.

Explanations for teacher misdemeanour

Economic-related view

Poverty or low income

For many years, school, college, and even university teachers have been complaining about low income (see, for example, King, 2005b; Samoff, 2003). Poverty or low income was signalled out as an explanation for why teachers used unprofessional practices. Research findings unveiled that the salaries for teachers were not realistic. Indeed, salaries were too small for a teacher to go through a month comfortably and to enable his or her supported families to live a comfortable life. Consider, for example, the following remark by one retired teacher informant who secured a teaching post at a church-owned college of teacher education:

[...] The period when I started working salaries corresponded with the standard of life. But, today, the salary does not correspond with the ever-increasing cost of life. The salary is low compared to the cost of living. As a result, teachers do not have job satisfaction; they have their eyes open for other opportunities that can offer them chances to raise income... (CoT).

This finding seemed to tally with other research findings in other countries. For example, in his article, *Let's hear it from the males: Issues facing male primary school teachers*, based on a study carried out in New Zealand, Cushman (2005, p. 231) indicates that teachers had relatively low salaries compared to other occupations:

However, for the study participants, their salaries still did not seem fair or reasonable when compared with the salaries of peers in other occupations...All participants told stories of acquaintances who appeared to have higher incomes and more free time while working in less demanding careers than theirs. Even more difficult to accept were instances of former teaching colleagues who had left the profession and were now using their skills in higher paid 9 to 5 jobs...

But, why is it that low salaries are a problem for teachers? According to some long serving teacher informants, this problem rested largely on an unstable economy of the country. As a result, not only teaching was affected but also several other occupations:

It is very difficult to mention the year. But, it should be noted that not only teachers but all other professions with educated people started to loose their meaning or simply status when the economy began to decline following the oil crisis. The economy started to decline after the price of oil went up. As the economy started to be difficult, the commerce sector gained momentum and non-educated people prospered. Thus, education practice began to be despised. You find men or women without good education and employment were the ones who became rich as the employees' economy was in the bad situation. As a result, many of them began to aspire to run business (commerce) so as to supplement their income (CoT).

To explore the validity of the complaints, the researcher invited one of the female primary school teacher informants, a certificate and diploma holder, to show her recent salary slips. Having taught for nine years, her take-home salary on a monthly basis was Tanzanian Shillings 89,000/ (around £45.00) at the time of fieldwork in

2004. The monthly basic needs for this female teacher informant included: rent for accommodation, meals, electricity, water, transport, and miscellaneous items such as make up. In the light of this breakdown of needs, her average expenditure per day was around Tanzanian Shs 2,966.67 (equivalent to 1.45 pounds). In the market-led economy, this salary was not enough to see her through the month. This, however, raised one basic question: how did she and other teachers manage to make ends meet? Findings revealed that a significant number of teachers got involved in similar work to what King refers to as 'the informal sector' (King, 1977; King, *et al.*, 1995). Like several other teachers, this particular informant carried out *miradi midogo midogo* (small income generating projects) or other means to supplement her low income (see, for example, Samoff, 2003; Dedze, 2005). Further probing indicated that for this informant, her small project involved running a piggery project with only one female pig.

Research findings, also disclosed that other teachers opted for other self-help projects. These included making local brew, snacks, selling ice cream, etc. Indeed, through such enterprises as these, they managed to generate more money. The question now might be, what is wrong with such legal activities for a poor teacher? The reason is that such activities had implications for teachers' commitment to professional undertakings. Such activities took teachers' official time. Students went without lessons because teachers had embarked on personal business during school hours (Barrett, 2005a; 2005b; Samoff, 2003; Stambach, 2000; Mmari, 1979). In her article, *Teacher accountability in context: Tanzanian primary school teachers' perceptions of local community and education administration*, Barrett indicates that:

Several informants in this study suggested that demoralized teachers neglected their teaching duties to spend time on their informal income-raising activities (p. 48).

Interestingly, research findings disclosed that, at some stage, there were female teachers who used pupils to run their 'mobile businesses'. This was very common in urban-based primary schools. Usually, when going to school, female teachers would bring with them items such as sweets, snacks, ice cream, etc, for business purpose. At

school, they asked trusted class monitors or other students to sell the items during recess.

Poor living conditions

Congruent with this, findings indicated that informants were concerned with poor living conditions as a reason for professional misdemeanours. Central to this problem was a lack of favourable accommodation for teachers and their families. To a large extent this problem is also attributable to poor income. Many informants acknowledged this state of affairs:

Almost all teachers in Tanzania work under very difficult conditions. Difficult working environment is partly caused by very low salaries. The salaries that many teachers get cannot enable one to meet his or her basic needs such as clothes, food, etc. Also, there are no incentives for teachers. There is a lack of good living environments for them and their families; very poor quality houses; some of them stay far from schools. Moreover, many teachers have classes that are too big to handle (UT).

For many years now the government has not been able to improve or create quality living and working conditions for teachers. Although quality accommodation is crucial for teachers to accomplish professional and academic endeavours, there is evidence that many of them do not have this. The exception lay with a few government-owned institutions especially those that belonged to religious organizations before nationalization, and those that were inherited from the colonial government. However, given the increase in the number of teachers, even the available houses in government schools or colleges could hardly accommodate all teachers. In primary schools, the situation was found to be appalling. In the countryside, for example, staff houses were grass-thatched without light, furniture, and toilets. Hygienically speaking, the houses were not fit for human habitation (Sumra and Masanja, 2003; Sumra 2004). In his research report, *The Living and Working Conditions of Teachers in Tanzania*, Sumra presents an account of a primary school teacher who raised a complaint over living conditions:

I am living in a house provided by the school. The house is made of poles and mud. It has no windows and has a fragile door. The roof is thatched and leaks during the rainy season. I am quite unhappy living in such a house (p.37).

Consequently, there were teachers who looked for relatively better and affordable accommodation elsewhere in nearby villages or streets. Nevertheless, given financial constraints, the only houses that these teachers could probably afford were still in poor condition. They were not good or safe enough to allow teachers to live peacefully and comfortably. Based on his experience, one informant offered the following remarks concerning working and living environment and conditions of many teachers as a possible explanation for misdemeanours in teaching:

Teachers work and live in environments that are full of enticements. They live in streets where all well known evils take place. In addition, they live in streets where there are a lot of temptations... (CoT).

There is little doubt that the nature of working and living conditions leads to under-performance academically and professionally on the part of teachers. How should we expect quality delivery or performance from teachers, who do not have, among other things, toilets, and comfortable or safe places to sleep or work? Despite all this, the question is, should poor working or living conditions for teachers be taken as a justification for unprofessional practice? How, indeed, does one explain the professional misdemeanours of teachers who have relatively better living and working conditions?

Superstitious belief influence

As discussed elsewhere, to survive the poverty related challenges, there were teachers who went beyond 'token' money projects. Instead, research findings revealed yet another approach to unrealistic incomes. In Tanzania, some teachers opted for 'superstitious' solutions to their economic and social hardships. There was evidence of teachers who consulted traditional medicine men and women as a means to economic benefit. The belief that traditional medicine people have the ability to make one rich is widespread conviction in some parts of the country. Before

becoming rich, however, one had to meet certain conditions. Such conditions were often barbaric and also contravened professional values. In one district, findings report that a male primary school teacher who wanted to escape 'poverty' through the help of a traditional medicine man was advised to have anal sex with fifteen people both men and women:

[...] Aah! What I gathered from one of his colleagues is that he wanted to get riches. That he heard people get wealth by having such relationships... they get this belief from witch doctors... (SCI).

Such belief in magic did not only entice teachers into sexual behaviours but into other areas as well. There were cases of teachers who consulted such people to have success in business. Still others consulted traditional doctors for promotion or in order to win favours from their bosses or to excel in examinations. Such false beliefs would appear to be widespread in Tanzanian society.

However, the question is, should teachers' unprofessional practice be condoned on the basis of poverty? Again, how about teachers who despite low income still hold on to their moral values?

Ignorance of the nature and character of teaching

Findings disclosed that professional misdemeanours in teaching were also attributable to lack of knowledge regarding teacher professionalism. There was evidence that there were teachers in schools and colleges who were not aware of what it meant to be a teacher. There were teachers who were unable to draw a clear distinction between teaching and other occupations. When one teacher informant was invited to explain what she considered to lie behind the unprofessional conduct pervasive among teachers, based on her experience of thirty-five years in the teaching sector, she had this to say:

[...] Perhaps this is because teaching is treated like a trade and not profession. A person is employed and goes into teaching as a trade. In this regard, they do the work partially so that they have other things to do tomorrow. If you

finish all work today, what will you do tomorrow? People are just concerned with benefiting from teaching and nothing else ... (ST)

In some respects, this observation is consistent with Campbell (2003). Writing from a Canadian context, in her book, *The Ethical Teacher*, she argues that 'teachers primarily carry out their professional work without being fully aware of the moral and ethical implications of their actions' (p. 1). This, however, raises the question: should professional misdemeanours in teaching be excused by teachers' ignorance of the inherent character of their profession? For, what should one say about the majority that holds on to the principles of teacher professionalism?

Inappropriate procedures of teacher recruitment

'Impact' of crash programmes

Through field findings, it became evident that while teacher education and training crash programmes carried out by the Ministry of Education and Vocational Training were intended to help alleviate the acute shortage of teachers, the procedures employed to realize this end left much to be desired. Many 'unqualified candidates' found their way into the teaching enterprise as a result of Universal Primary Education (UPE) and Primary Education Development Programme (PEDP). To begin with, in the 1970s the government addressed teacher shortage by launching the 'out of college' teacher training programme. The incumbents, primary school leavers who failed to qualify for secondary education, were employed to help reduce the shortage. Unfortunately, many of the recruits who entered into the programme did not have the required qualities. This is due to the inappropriate ways that were used to recruit the candidates. In response to the question about professional misdemeanours in teaching, one informant who as a Ward Education Coordinator was involved in recruiting those who wanted to train as teachers, said this of the procedures:

[...] In the UPE programme there was selfishness in such a way that they did not recruit the right candidates. Essentially, the programme was intended to recruit those of an academically capable standard. Instead, they took people

such as barmaids some of whom did not even finish standard seven. But if they had used proper ways that were free from selfishness they would have got ethical and respectable people in work. I recall all youths who taught as part of the programme until today are good teachers... (SCI)

The problem of UPE in relation to the lack of professional practice among teachers rests on these factors. First, they did not have sufficient professional and academic training. Such training was necessary for this category of teachers because the recruits had failed the Primary School Leaving Examinations. Secondly, coordinators who were appointed to train and prepare them were not teacher trainers, as they did not have any teacher education courses. Most of them were trained as primary school teachers.

Secondly, the Primary Education Development Programme is a recent programme aimed at getting all school age children in Tanzania to school. Getting more pupils to school had implications for teachers, especially in rural based schools. As discussed elsewhere, to solve the problem it was deemed necessary to reduce the period of teacher education and training courses. Consequently, the theoretical part of the teacher training duration was reduced from two years to a year. Teacher trainees spent the first year in college whereas the second year was set aside for teaching practice.

Thirdly, findings showed that the recruiting of untrained individuals into teaching was contributory factor towards misdemeanours in the profession. For many years, the government (Ministry of Education) employed untrained individuals to hold educational positions including teaching in secondary schools and colleges of teacher education. Like other crash programmes, this was necessitated by the shortage of teachers:

The ministry of Education will provide a special intensive six months' teacher training course to Form six leavers in order to meet the need for academically sound teachers in secondary schools. This will be a short — term plan... (United Republic of Tanzania (URT), 1982, p. 13).

So far, there were two categories of this type of teacher. The first category involved form six leaver 'teachers'. The focus here was on those who had performed well in their subjects and also had wished to be teachers. Prior to getting into classrooms they underwent some training in the basics of teaching, especially the pedagogical dimension, for just a month:

[...] Those whom we take for a brief period get an ABC of teaching only after which those who want to can apply for a teaching post. But they go to teach while under supervision. For the one who is interested in teaching can apply to go to a course in education. Before pursuing they normally get licenses. In teaching there are two things. You can teach either under license or certificate. If you teach under license, this implies that you are not a trained teacher but you have a good academic background. But if you teach under certificate it means that you are a professionally trained teacher. And these who teach under license include those with a degree but lack the teaching component. The license is for two years after which he or she is supposed to go for an education course. If he or she does not do so, we tell him or her that in two years you did not show interest bye...bye (SCI).

Findings indicated that these 'teachers' were supposed to teach for two years before they went to colleges of teacher education and training for a full professional training in teaching.

Research findings, however, revealed that getting 'teachers' through this system was not a new initiative. The government, through the ministry of education, has been using this type of 'teacher' for many years from late 1970s. As a result of the Musoma Resolution²⁷ of 1974, all male form six leavers had two years after the National Service Call up (military training) to stay at home before proceeding to institutions of high learning. In the course of waiting some got direct employment in areas of their interests. Those interested in teaching were posted to 'teach' in different secondary schools. Although some might have not liked teaching, it is

²⁷ The Musoma Resolution takes the name from a place (the Musoma district in the Mara region) where the then-ruling party, Tanganyika African Union (TANU) met in 1974. More specifically, '... Musoma Resolution of 1974 ... directed that students were eligible for higher education only if they had completed one year of compulsory national service and had a minimum of two years' satisfactory work experience and positive recommendations from employers' (see, for example, Mkude *et al.*, 2003, p. 1).

possible that the enterprise was the only means possible to keep them up-to-date academically before joining institutions of higher learning.

In light of the foregoing three cases, the question is — what was/is wrong with crash programmes? Arguably, insofar as teaching is concerned, these programmes did not allow enough time for ‘teacher trainees’ to internalise what teacher professionalism was all about. Everything was done hurriedly without considering the long-term consequences. Those from these programmes were not adequately prepared to understand the character of the teaching enterprise. Questioning teacher preparation in Tanzania, one educationist found that:

The mere fact that teachers in basic education are trained at a low levels shows that it is not easy to engage them in serious research. It is also not possible for them to deal with complicated educational debates that inform teaching in the present world of changing paradigms of knowledge. Most of them join the teacher training course after finishing only primary education or the ordinary level secondary education. Teachers are trained like they were in a craft, managing the basic principles that guide their practices. Very few of them have the ability to question or even adapt the principles in real situations (Mhando, 2006).

Studies on teacher education and preparation have shown concern over the viability of the ‘crash programmes’ or ‘innovations in teacher education’ toward teacher professionalism (see, for example, Mmari, 1979). There is evidence of the detrimental character of such programmes (see, for example, Ishumi, 1986). Ishumi’s concern, for example, draws on the ‘second phase’ or ‘models’ of teacher preparation — crash programmes that lasted from 1968/69 to the early 1980s:

A number of professional misbehaviours among teacher products of this second have been observed or else reported, including either extreme laxity or extreme authoritarianism in classroom performance, little care about exemplary qualities of personnel hygiene, and conduct, teacher absenteeism and other unprofessional or professionally disgracing activities (p. 14).

Influx of other 'occupational cadres' into teaching

Findings disclosed that apart from the channel of crash programmes, the government used graduates from other fields to serve in educational positions. As discussed elsewhere, this was related to the shortage of teachers. 'Teachers' in this category came from a range of fields, among others, engineering, agriculture, home economics, animal science, food science, and social sciences. It should be noted that these individuals came to teaching as a result of unemployment in their respective specialisation (Chapman and Mulkeen, 2003):

In some countries, such as Tanzania, the retrenchment of the public sector has led to divestment of staff from many areas, while the private sector cannot absorb of those seeking work (p. 3).

Thus, to make their place in the teaching enterprise legal, the government issued them with teaching licenses. These 'teachers' were supposed to teach for at least two years before they went for professional training in teaching. But, the findings showed that some of these non-teaching degree holders did not find it easy to get into teacher education and training due to financial constraints. The ministry of education did not have proper arrangements for them. To date, there are several teachers in this category who have over five years experience without training. They continue to 'teach' without exposure to the professional values relevant to teaching. This has implications for teacher professionalism. There were teacher informants who raised this as one of the factors, which contribute to professional misdemeanours in teaching in the country.

Irresponsibility of parents and/or guardians

As discussed elsewhere, the part of parents and/or guardians in the character development of children cannot be overemphasized. Arguably, children's character is partly a reflection of home upbringing (see, for example, Edynbry, n.d.). More specifically, in his book, *Real life problems and their solution*, Edynbry clearly argues that:

But not until all parents fully understand to what extent the health and future happiness of their babies rests with them—and not until they appreciate that wise, or unwise, action on their part during the earliest years, will tend to make or spoil a character throughout life — will there be much chance of a generation growing up less hampered by the stupidities and ignorance which have marred so many promising lives in the past (Edynbry, n.d, p. 9).

Perhaps surprisingly, research findings discovered that parents were blamed by informants for the current failures in many aspects of professional life in society, and in particular, for the unbecoming character of their offspring. As parents fail to bring their children up well, teacher trainers in colleges of teacher education and training could not do much to mould such student teachers. There is little doubt that many parents do not spend enough time with their children (see, for example, Walsh, 1995). Eventually, these children, without elementary moral values, end up in colleges of education for a teacher education and training course. What should one expect from such future teachers?

[...] On the side of parents, the past upbringing of children was different from today. Nowadays, it is possible to find a youth who never got even basic ethics on how to live with adult and other people; many people are just like that. You find the father and mother are civil servants leaving early in the morning for work; a house girl is the one that gives them food and spends more time with children than parents do. Parents have very little time to stay with their little children. Thus, a child grows without knowing right and wrong things. As a result, he or she does what he or she thinks is right while it is not. Consider things related to love; a teacher having sex affairs with students. It once appeared that even female teachers had affairs with male students ... this could be due to personal frustrations or perhaps bad upbringing. Perhaps, to some lack of money ...poverty, I don't know. But, actually nowadays, things have changed... not like in the past. It is a problem that a person who was not brought up in an acceptable manner is the one who gets into teaching. He or she just feels all right to entice his or her pupil into sex affairs, something which is unprofessional. He or she is supposed to treat pupils like his or her own children (SCI).

Besides not taking responsibility for their children's proper upbringing, parents contributed to the lapse of teachers into professional misdemeanours. As noted elsewhere, findings revealed that there were parents who bribed teachers. This took place in contexts where parents wanted to have their children passed in final examinations regardless of their academic competence and performance. It was

evident that such parents influenced teachers especially those who had privileges of invigilating examinations and heads of schools. 'Sometimes parents would organize themselves and mobilize money for examinations. When you arrive they request you to sell them the examination papers; they release the money' (TTU officer). Given the social and economic hardships that many school and college teachers face, it was easy for affluent parents to tempt hungry and needy teachers into such traps. This suggests the nature of the society in which many teachers perform their professional and academic practice. In the same vein, Mosha (1997) indicates that:

Of late, there are several temptations that confront a teacher and an administrator with low morality. There are schools today where when a teacher enters an examination room finds every student has placed money (one thousand shillings or more) on top of their desks. The simple message is please take this money and let us do our thing. Would you take this money just because the system is not paying you fairly? (p. 12)

It would appear from the foregoing that parents and guardians should be given education or sensitization workshops that will enable them to play a part in the moral education of children in their respective households. This might help parents to take moral values for children seriously.

Mishandling of teachers' welfare

Findings indicated that alongside teachers' low income there was what the researcher would call negligence on the side of the employer, especially within the public sector. Several complaints from teachers concerned uncertainties in getting their pay from the employing authorities (District Councils and the Central Government). It was a normal thing for the newly appointed teachers to be sent to new workstations without salaries and allowances due to them. Based on her thirty-one year experience in the teaching profession, a female primary school teacher in a remote rural area made the following comment:

[...] First, because of the difficult working environment, for example, you get a first appointment, while you have nothing at all in your handbag. Once

you get to your new workstation you are forced to look for whatever means so as to make money for survival. This is true of female teachers... (ST).

As a matter of personal experience, when employed as a high school teacher for the first time, it took the researcher more than six months to get his first salary on a monthly basis. Fourteen years later the story is still the same. There was no justifiable explanation for this from the responsible authorities, other than the claim that names had not yet been entered into the computer (Mosha, 2004):

The plight of teachers is further undermined and affected by the minuscule salaries often paid late, especially for teachers working in remote primary schools. It takes inordinate time — sometimes up to one year — to have salaries of newly appointed teachers paid due to bureaucratic procedures of establishing and validating records (p. 50).

Indeed, large numbers of teachers still go long periods without payments, payment delays, and continued to be owed millions of shillings by their employer (the District Councils and Central Government). The following quote is just part of the real situation that existed in one district. It is actually the same state of affairs as encountered by teachers in several other districts in the country:

A total of 700 primary school teachers working in Arumeru district have given the government a deadline of up to March 17 to settle their financial claims, amounting to Tshs. 150 million, or else they will be compelled to take some drastic measures...the cash claims are actually accumulated payments and allowances, that were supposed to be paid to the teachers, for the past five years... Transfer cost for 365 teachers; holiday payments for 117 teachers; in-practice training allowances for 113 teachers; and health payments for 72 teachers... (Kirenga, 2005).

There is little doubt that all this leads to low morale and frustration on the side of teachers. This has implications for teachers' commitment and concentration in their professional duties. The question is, what should one expect of a hungry teacher or teacher whose family is starving?

Teaching as the remaining employment alternative

Equally important, findings indicated what would appear to be a 'no-alternative strategy' view as an explanation worth considering when tracing the reasons for misdemeanours in teaching. Part of the problem is that there were teachers already in the field and student teachers by now in colleges of teacher education and training who did not regard teaching as end in itself. To many of them, teaching ranked third or fourth in the order of preference. The teaching profession was taken as a last resort, (Alphonse, 2003; Chapman and Mulkeen, 2003; Wangeleja, 2003) and as a means of achieving other ends. It was something to do while looking for other possible courses of action. This was substantiated by field findings. The researcher invited teacher informants to rank occupations that they liked most and would have liked to join given the chances:

[...] In fact I did not choose teaching. Certainly, I did not like this field. My ambition was to finish form four and join the Dar Es Salaam School of Accountancy (DSA) for a course in accountancy. I liked accountancy or materials management (store-keeping), very much. But, I was really shocked when I was selected to join a college of teacher education... Shinyanga Commercial Institute, popularly known as ShyCom for a diploma in education. I went to the college but later I had determined to leave for other alternatives. When the deputy Principal heard of my frustrations, he called for a meeting with all student teachers. He told us that 'being selected to join a college of teacher education does not prohibit you from developing to a university education'. He said, 'You have not been rejected to go to university, if you do well in your form six examinations, you are free to pursue university education in the field of your interest' (ST²⁸).

The same issue surfaced during interviews with student teacher informants in various colleges of teacher education and training. In particular, the researcher wanted to evaluate what the teachers-to-be (teacher trainees) currently in colleges of teacher education and training, had to say about choosing teaching over other fields. The following quote from a dialogue with a second year female student teacher at

²⁸ At the time of this interview (conversation), that is, September 4th, 2004, this informant had just finished her university education in the Bachelor of Education with a specialisation in commercial subjects.

CoTET₃ would seem representative of the feelings that some student teachers still had in relation to teaching:

[...] Obviously, a teacher's life is difficult. But, I have to agree with the situation. I had other choices including teaching. The strategy was, if I miss my first choices then I would go to teaching... (TT).

In light of the foregoing excerpt, it was clear that there were teachers and student teachers already in the field and in colleges of teacher education and training, mainly because they were unable to follow their first choices. Perhaps, not unsurprisingly, poor academic performance was discovered to be a plausible explanation for underlying anxieties and dilemmas in choosing occupations and trades to pursue. Findings indicated that many students went to teaching because their academic performance was not competitive enough to achieve their first and second choices. As all other 'promising' alternatives were unavailable they tried teaching (Towse *et al.*, 2002):

Having failed to pursue their choice of career most had faced the need for an alternative. Thus, while only some Diploma students initially wanted to teach, others (both Diploma and Certificate students) had accepted their academic or financial limitations and opted for teaching as the only feasible alternative (p. 642).

Interviews with retired teachers and education officers, however, revealed a different viewpoint. This category of informants implied intrinsic love of the profession. Every retired teacher or education officer informant claimed not to have been influenced by anyone in choosing teaching. Whereas current teachers were influenced by either relatives or friends to go into teaching for fear of unemployment, it was clear that there were no external forces for retired teacher and education officer informants. The profession and teachers of their time were enough to make them aspire to this 'noble' career:

[...] During that period teaching was the only easy course to get and also people like me who lived in villages thought teachers were the only people who commanded high respect. That is why even parents, when there was an

issue that called for any advice, used to say let us ask the teacher. I thought teaching was right for me, something that is not there to many who join it today. As for me, I was longing to be a teacher. Teaching, at that time, commanded high respect in society... (Retired Teacher, Inspector, and Regional Education Officer).

In light of these findings, the following observations concerning the no-alternative strategy coupled with poverty could be made. Too many people joined a profession that they did not like. They were in the profession with their eyes open to other areas (Chapman and Mulkeen, 2003). Fear of unemployment made some people pretend to be interested in teaching. Could such people be expected to display the expected qualities of professionals such as commitment and trust? This observation is at one with the findings of a study carried out by the Voluntary Service Overseas (VSO) in three 'developing' countries (Malawi, Papua New Guinea, and Zambia):

Although, as noted above, many teachers continue to do their jobs in difficult circumstances, it is clear that the hardships of their living and working lives have begun to take their toll on professional commitment. In countries where there is little alternative formal sector employment, it is perhaps inevitable that the education system will end up carrying some teachers who are not fully committed to their work. Thus, attrition out of the profession itself may not be a problem, but a gradual erosion of professional norms and values is unfortunately in progress, with concomitant effects (Fry, 2002, p. 25).

Circumstantial view

Science and technology and the globalisation process

Interruption into a local way of life by foreign culture surfaced among explanations underlying misdemeanours. Two important developments were singled out to support the claim. First, changes in science and technology leading to the emergence of advanced mass media. The argument is that in the recent years people have been exposed to foreign – especially western – culture through TV, newspapers, the internet, videos, and so on. Through these communication media people including teachers adopt alien behaviours at odds with culture and traditions. A good example is the mushrooming of tabloids containing pictures of half - or fully naked people:

‘Newspapers are full of sex stories and pictures which draw people’s attention... You think of Internet cafes and X movies. All this instigates lust in people’ (CoT).

Unfortunately, access to all this is not monitored and controlled, although the government would like to do so. Closely related is the globalisation process. It was claimed that as a result of this process the society has inevitably become part of the larger global village. To fit into this larger context of mixed ways of life one must be ready to ‘dance’ according to the tune of dominant culture. Findings revealed that in most cases western cultures tended to dominate other cultures. The new cultures tend to have negative consequences for the native cultures.

Role of students themselves

Findings also found that teachers often attributed the problem, for example, of SRB, to female students. Informants blamed some female students for making teachers commit misdemeanours. Interestingly, there was evidence that female students especially in secondary schools, colleges, and universities employed different tactics to entice their teachers into sex affairs:

In fact...there are problems that make teachers fail to follow professional ethics in girls’ schools. Students can be the cause for teacher misdemeanours. This is a habit of female students. Male teachers, on the other hand, are blamed for failing to control themselves when such problems surface (ST).

According to the experience of a head girl at one secondary school, the tactics used by female students to attract male teachers included leaving open upper parts of their blouses. In particular, this aimed at drawing the attention of teachers to breasts. There were those who folded their skirts or gowns to attract teachers’ attention to their thighs. Some bite nails when asked to answer a question. Yet others used seductive voices and strategic sitting that showed private parts. All these actions took place in the classroom during lessons. Using new technology, others sent electronic mails (email) to teachers they admired. As one form six leaver informant stated, ‘given scientific and technological changes nowadays female students did not use

physical letters. They used Internet (electronic mail) to communicate'. This was relevant to one male teacher informant who lamented over the unbecoming behaviours of female students. There were cases where female students were sources of male teachers' descent into sexual related behaviours (SRB):

[...] Greetings. I have tried much to show you all signs but it seems I am not of your standard because you don't seem to be aware of me. Therefore, I send you my photo. Probably if you see what you miss, you will be shocked a bit. Please, I am a wife of someone, you are a husband of a person, I am a student and you are a teacher. Therefore, please, please, please, none should see this picture. Let it be a secret between you and I. Let us not disgrace each other. I have dared to take risk because I want you and I to have communication. I adore you... (EM from a TT to her UT).

Nevertheless, the question is, do such female students' devices justify unprofessional practice on the part of school, college or university teachers? Arguably, these circumstances are appropriate venues and opportunities for teachers to demonstrate professional restraint, and what it means to be in a moral undertaking such as teaching. The provocative behaviour of students is not an excuse for professional misdemeanours.

Traditional and Cultural orientations

Some informants made a rather strange observation. Findings revealed that in some contexts unprofessional practices owed something to local cultural practice. This was the case with sexual related behaviours (SRB). It was asserted that some societies or traditional expressions actually encouraged the practice of immoral sex (Zanda, 2004; Bagamoyo College of Arts *et al.*, 2002). In particular, in their paper, *Participatory action research on HIV/AIDS through a popular theatre approach in Tanzania*, they found that:

Examples from Kisarawe and Bagamoyo centred on the process of initiation, particularly of girls. During this process, girls are trained to be a good wife and mother, but are also encouraged to have a 'farm and a garden' (meaning a spouse and another sexual partner). Girls are also told during initiation that in order to get material goods (including essentials such as soap and clothes),

they should depend on sexual partners and not parents. During the 'coming out' celebrations accompanying the end of initiation, all night dances include songs that encourage casual sex, stripping, and drummers demanding sexual relations during *vanga*²⁹ dancing (p. 335).

Thus, for a male teacher who comes from this culture having an affair with a woman other than his wife was normal provided he was not caught. There is little doubt that such cultural practices have implications for the teaching and other, teachers, children, and professional practice in schools or college. The following excerpt taken from female teacher informant's interview illustrates the implications of such traditional and cultural orientations:

... Such practices have implications for teachers' daily performance. For example, there are married female teachers who ask permission from the head teachers on pretence that they want to attend family matters while they use the excuse to go to their male partners. As a result, children go without lessons due to teachers' absence. Also, pupils learned bad behaviours from such teachers. The feeling among pupils is that as teachers practise sexual behaviour then it is not bad thing! (ST).

In light of the foregoing excerpt, the question is, what should one expect of pupils or future teachers in the context of traditions and culture that encourage SRB? Nevertheless, it is argued that given the nature and character of teaching the behaviours disclosed in this section are not justified or grounds for unprofessional practice. The next section examines several different initiatives taken so far to resist professional misdemeanours in the teaching sector in the country.

Initiatives to combat professional misdemeanours

Informants were asked to indicate if there were any initiatives to combat the soaring problem of teacher misdemeanours in teaching. Findings revealed several different

²⁹ *Vanga* has something to do with a dance, which is very special for initiation ceremonies. Usually, the dance involves both men and women. The dance is common among Zaramo people in Dar es Salaam and Coast regions. As motivation, the drummers demand four things before embarking on the business: (i) food (rice with chicken), (ii) local spirits, (iii) cigarette (preferably hashish), and a woman or women for sex.

ways. The ways differed considerably depending on the nature of the misdemeanours committed.

Warnings and reprimands

Findings revealed that warnings and reprimands were widely used. They ranged from verbal to written forms. Mistakes that could lead to warnings and reprimands were, *inter alia*, truancy, disobeying management, arriving late or leaving the work place without permission, not preparing schemes of work, not turning up for lessons, dirty body and clothes, taking alcohol during official time, and being seen near examination rooms for teachers who are not invigilating. Others included causing conflicts and commotions in a community, slanderous accusation, fighting and insults in public and in the work place, and using students to work for personal gains (United Republic of Tanzania (URT), n.da.).

Suspension and expulsion from duty

Suspension

Suspension was widely used in different parts of the country as a mechanism to mitigate the teacher misdemeanours. It was administered to teachers who were not yet convicted of unprofessional conduct. The context that could lead a teacher to suspension from their teaching duty differed significantly. The following extract from the regulations of the then-Teachers' Service Commission (TSC) now Teachers service Department (TSD) gives rules for administering a suspension:

[...] Where in the opinion of any disciplinary authority, any act, omission or conduct alleged against a member of the service is, if substantiated, likely to lead to the member's dismissal from his current post (whether or not he is also dismissed from the service), the authority may suspend the member pending the determination of the matter by a disciplinary authority having power to award such penalty... (The Teachers' Service Act, 1989 (No.1 of 1989).

Evidence revealed different letters of suspension that were sent to different teachers who were suspected to have contravened professional ethics and school and/or college rules. Such suspensions were executed so as to give the authority enough time and opportunity to investigate the matter. The following is an extract from one of the suspension letters. This particular letter was accessed in one secondary school's confidential files within the research site. On behalf of the school board³⁰, the headmaster wrote to the culprit, his school second master, who was accused of abusing his position and trust for his personal interest. This particular teacher was blamed for sex-related behaviour (SRB) and use of corporal punishment for all students, and more brutally to girls who declined his sexual advances:

[...] The disciplinary committee, which sat today, has suspended you from duty with effect from today due to accusation of having love affairs with several female students especially Angie, Karen, and Maureen in opposition to teacher ethics. Also, you have been administering corporal punishments (strokes) to students especially girls aiming at making them accept to have sex with you. The school board will decide on your fate regarding this very serious issue. By this letter, I order you handle your office and other property in writings to day...(S₂ File).

Expulsion

Expulsion was a stern measure employed in an attempt to alleviate misdemeanours. Findings revealed several specific offences that could culminate in a professional teacher's dismissal from duty. Love affairs with female students, rapes, thefts, forgery, and involvement in examination irregularities were the commonly identified offences (see, for example, Ngoya, 2000; Boimanda, 2004). In various education-related offices that the researcher visited as part of the study, he observed several letters that specifically grappled with teacher dismissals. The following quotation represents the content of one letter addressed to one primary school teacher. This particular teacher had already worked for about seventeen (17) years on a teaching

³⁰ In Tanzania, a school or College Board is the supreme organ. It assists the school head or principal of a college. The school or College Board, in particular, plays 'an advisory role in respect of administrative matters as well as in the discipline of students' (see, for example, United Republic of Tanzania (URT), 1996b).

certificate that belonged to another person (a relative) when he was convicted of cheating and forgery. One could imagine the impact this fake teacher had already had on many young people:

[...] Teachers' Service Commission ...convicted you of using forged certificates bearing the name of Kevin Alis who received teacher training but instead he decided to be employed by a Bank. You used that name instead of your real name of Keith Emeka. For this offence, the commission decided to dismiss you from your current post and the service with effect from 19/4/2004. As soon as you receive this letter, hand over all school property to your immediate boss...

It should however be noted that dismissal from duty was not a reliable panacea to the problem. As hinted elsewhere, findings disclosed that teachers dismissed found teaching jobs elsewhere. Usually, the shift was from public or government to private or private-to-private school or college.

Education circulars

The issuing of relevant education circulars to address the misdemeanours in teaching was a measure taken at ministerial level. It was an intentional initiative by the then Ministry of Education and Culture (now Ministry of Education and Vocational Training -MoEVT) (Mungai, 2003). Education circulars aimed at preventing people including teachers from committing misdemeanours. The purpose was to safeguard the basic right to education of those who were affected by such misdemeanours especially female pupils. Education circulars were issued to help vulnerable children in different parts of the country. The Education Circular Number Six (6) of 2004 provides a concrete illustration. In particular, this was a device on the government's part to prevent teachers and other people from marrying or impregnating schooling female pupils. Also, they had implications for all teachers who were involved in arranging early marriages for school children. The circular succinctly reads:

[...] The government has decided to take stern actions to all people who cause girls to terminate their studies. The following actions will be taken: (i) any parent who will arrange marriage for his or her primary or secondary

schooling daughter will be making an offence and charged a fine not exceeding one hundred thousand (100,000/=) or prison term not exceeding two years (2) or both punishments. (ii) Any person who marries a primary or secondary school girl is committing an offence and deserves punishment of a fine from three hundred thousand (300,000/=) but that does not exceed five hundred thousand (500,000/=) or prison term not exceeding three years (3) or both punishments. (iii) A man who will impregnate a primary or secondary school girl will be committing an offence and deserves a prison term of a period not less than three years (3) and that does not exceed six years (6) without fine... (United Republic of Tanzania (URT), 2004a, pp. 1&2).

In light of the foregoing content of the circular, the following observations can be made. There is little doubt that this particular education circular is relevant, and may make some people or teachers who interfere with a girl pupil's education refrain from such behaviour. However, there are two fundamental questions that this, and several other government documents have failed to raise: the fate of a poor girl pupil who has been forced out the schooling cycle due to unexpected pregnancy, and whether or not pregnancy can be a justifiable reason for denying the girl her access to education. To break the silence on the fate of pregnant school pupils, would appear to require a further critical review of this matter.

Sensitization through Publications

Research findings indicated that there were publications that aimed at disseminating information about teacher ethics. The publications included books, booklets, and flyers. These were used to give teachers relevant information regarding duties, responsibilities, and rights. Unfortunately, findings revealed that there were teachers who did not only fail to have access to, but were also unaware that such important documents existed. When asked why was this the case, teachers did not know the reason. However, officers of Teachers Service Department (TSD) blamed the government for not having the ability to publish enough for all teachers. The following quote resulted from a conversation with one official informant from a TSD district office who made this assertion:

... I think the problem is just money. If we had money available we would have issued every teacher with a booklet... For the time being not all teachers

have access to the booklets. We were given forty of them. But what is forty, given the number of schools. I have about two hundred (200) primary schools in this district... (TSD officer).

Also, a conversation with an official from the headquarters of the Teachers' Service Department revealed that in addition to publications, there was a radio programme which, among other things, addressed matters that dealt with teachers' welfare and responsibility. According to the official, the radio programme was a new development altogether. It dated back to August 23rd 2000 when the first programme was aired for the first time by Radio Tanzania Dar es Salaam (RTD). In particular, the following citation shows the major aim underlying the programme:

... The aim of that is to educate teachers and the public in general on activities that are done by the commission, for example, on the procedures regarding promotions, dealing with counselling related to the discipline of teachers, pension and inheritance, etc (United Republic of Tanzania (URT), 2000, p. 2).

Unfortunately, findings revealed that the programme was broadcast only through one radio station, Radio Tanzania Dar es salaam. In particular, there was evidence that many teachers did not have access to the broadcast information. Several reasons were put forward for this problem. First, not all teachers had time to listen to national radio. This was due to the fact that many teachers used 'free time' to pursue income-generating small projects aiming at supplementing salaries. Secondly, national radio was not heard in all parts of the country. Thirdly, given the financial constraint of many teachers not all teachers were able to buy radios.

However, of in speaking of affirmative measures to tackle misdemeanours in teaching there is a further reservation. From the findings, there is little doubt that while almost all mechanisms used to address the problem have been in place for sometime now, the phenomenon has been on the increase and is spreading in our society.

Conclusion

This chapter examined empirical evidence of professional dereliction in teaching. Supported by theoretical data, there is evidence that, misdemeanour in teaching were not altogether new. It has been in the country — rural and urban areas for sometime now, taking various forms. It is also arguable that insofar as teaching is concerned, none of the explanations actually justifies professional dereliction. Nonetheless, the problem of teacher misdemeanours is attributable to social, economic, administrative, parental, educational and cultural causes.

At all events, professional misdemeanours in teaching act as an impediment towards promotion of moral values on the part of school pupils or student teachers in colleges of teacher education and training. In his article, *Will Teaching Applied Ethics Improve Schools of Education?* Watras (1986) shows that:

The best thing teacher educators can do to decide whether (and how) they should teach applied ethics is to consider how questions of ethics are related to ideas of community and lived values. They cannot expect their students to develop ethically if the teacher educators are unwilling to confront their students as ethical beings (p. 16).

Teachers' perceptions of teacher professionalism

... not just anyone *should* be a teacher, and not just anyone *can* be a teacher. Those responsible for preparation programs for educators must take this proposition extremely seriously.

Sirotnik, 1990, p. 318

Introduction

Recent studies have attempted a thorough description and definition of the concept of professionalism from different perspectives (see, for example, Soder, 1990; Sockett, 1993; Campbell, 2000; 2003; Parker, 2002; Carr, 2000b; 2003a; 2006; Hanlon, 1998). In particular, the concept is described as 'the manner of conduct within an occupation, how members integrate their obligations with their knowledge and skill in a context of collegiality and of contractual and ethical relations with clients' (Sockett, 1993, p. 9). In view of this understanding and as part of this research's main aims, an attempt was made to critically examine the extent to which practising teachers in Tanzania understood the concept of teacher professionalism. The attempt had two particular objectives:

- a. To determine the teacher's understanding of himself or herself as a practitioner in the professional framework.
- b. To explore whether there was any significant relationship or difference between teacher misdemeanours and the way teachers understood teacher professionalism.

Underpinning the aims noted above were the following key considerations, teachers' perceptions of ethics and their profession, the status of the teacher and teaching, teachers' understanding of the character of teaching as a profession, and the factors that encouraged practising teachers towards teacher professionalism. Findings from fieldwork coupled with analysis of documents, disclosed various teachers' views of the concept of teacher professionalism.

Teachers' understanding of ethics and professionalism

For a school, college or university teacher to understand what teacher professionalism means, it is necessary to grasp the relationship between the two key concepts of ethics and profession. Indeed, ethical considerations are arguably central to all occupations worthy of the name 'profession'. Such occupations include, for example, medicine, law, and teaching itself (see, for example, Thompson, 1997; Carr 2000a; 2000b; 2000c; 2003c; 2006). In the present context, it is argued that there can be no plausible discussion of profession without reference to ethics. This, however, raises the question: whether or not teachers have much understanding of these key concepts to the teaching enterprise?

The concept of ethics

In his chapter, *Ethics and the Code*, Parker (2002) states that ethics is concerned with distinctions between right and wrong, true and false, good and bad. Central to such understanding is the ability to make correct judgements on the value of this or that practices. As long ago as 1936, for example, Rowse described ethics as 'the attempt to discover what is really valuable for mankind in the sphere of conduct' (p.135). In the light of this, it seems that ethics is concerned with the intrinsic and other values of ones conduct. In the present context, such a conclusion, however, raises the question: to what extent are teachers who practise the profession today, in different social and educational settings, aware of this concept?

Using the Swahili term 'maadili' which literally means ethics, teachers were invited to give their personal understanding of the concept. The question, which was general to teacher informants, was: As a teacher, what do you understand by the concept of ethics? As seen, the question was open-ended. This kind of question was considered necessary to allow teacher informants an opportunity to express their voices, feelings, and experiences more flexibly (see, for example, McNeil, 1985; Robson, 2002). The research findings reveal variable knowledge of the concept among practising teachers.

To begin with, there are teachers who understand the concept of ethics from a traditional viewpoint. This turns largely on local cultural mores or prohibitions. The traditional perspective followed the influence of social custom common in almost all traditional African societies. The traditional belief was if one behaved in conflict with cultural or social customs one would be visited by misfortune as punishment (see, for example, Muriuki, 1974). To avoid such misfortune people had to observe the traditional 'dos' and 'don'ts'. Such a view seemed to have an influence on how practising teachers perceived the concept of ethics. More specifically, during interviews, teacher informants used widely the term 'taboo'. In essence, taboos aimed at regulating how people should behave as members of the community. Accordingly, in the context of the teaching sector, teachers spoke of *professional taboos* to refer to the 'don'ts' and 'dos' expected of teachers:

Researcher: If you were asked to define the concept of ethics, in your own words, what would be your definition?

Informant: ... ethics... in short, means taboos ... however, these are like guidelines specific to teachers ... Taboos help teachers to behave well when carrying out their occupational roles, and also as members of community... In general, taboos define things that teachers should not do.

Such a perception confines the role of ethics to external regulation. In the traditional context, teachers are afraid of behaving in a certain way due to fear of the consequences. How teachers should live is a function of obedience to conventional practices. It is a slave-like yoke that creates fear in people.

More particularly, some teachers identify ethics with the concept of a code of ethics. To many teachers and other educational professionals, the two concepts are interchangeable. From example, in his valedictory lecture to graduating teachers, Mosha (1997, p. 4) states that ‘a code of professional conduct, therefore, refers to ethics guiding what professionals...should do or not do’. The following excerpt is just one example of how scholars defined and viewed the concept. Such an understanding was also noticed in interviews with teachers:

[...] There is a code of ethics, that is, the regulations that protect the interest of teachers or any employees in a company or corporation...Laws that guide them at the work place... Ethics... is that, as I said... In a code of ethics there are ethics of any type of work, that is, they have been written there. They are like laws, which safeguard a teacher. I mean ethics protect a person. Thus, ethics is a kind of training that is given to a person; and if he or she behaves against them, measures can be taken. This is how I understand ethics... (ST).

On the surface, this perception concerned itself with ethics as a regulative device. It is imposed on teachers for the sake of regulating their professional practices. In the light of this perception, two observations can be made. It was argued that since many teachers dealt with children it was necessary to have a code of professional conduct. In this respect, the code of ethics was for protective purposes— though, as noted elsewhere in Chapter 3, the code of ethics would often appear to be unsuccessful in realizing the expected purpose. In this sense, ethics takes on a regulatory function which aims to maintain standards among members of a particular professional community. The code of ethics view, perceives the concept of ethics as having extrinsic value to a professional undertaking. This leaves much to be desired, as one scholar in ethics put it:

One might here therefore say that although ethical constraints and considerations are certainly *regulative* of a wide range of occupational service, they are actually *constitutive* of such occupations or professions as medicine, law and education: no-one could or *should* be considered a good doctor, lawyer or teacher—whatever his or her degree of technical efficiency and effectiveness—who conspicuously fell short of certain fundamental moral standards and aspirations (Carr, 2006, p. 172).

However, one may have reservations concerning the role of a code of ethics in making teachers behave ethically. The argument is that if individuals at colleges of teacher education and training lack intrinsic moral motivation there is little that a code of professional conduct could do to help them become moral. Moreover, there are many people who lead moral lives in different communities, although they have no idea of a code of ethics. As one school second master indicates: 'In fact, ethics is everywhere even in non-teaching circumstances. It is not only present, it is also part and parcel of people's everyday life' (ST). Thus, the concept of ethics is more than just a set of rules codified for a particular professional community by people who would not otherwise be ethical in conduct.

Thirdly, there is a further perception of the concept of ethics among teachers. This takes the view that ethics and discipline are identical. For example, during conversations (Focus Group Discussions), some teachers had this to say concerning the definition of ethics: 'ethics means discipline in the teaching profession in the course of executing duties among teachers themselves, teachers and school students, teachers and other workers' (Focused Group Discussion). This suggests that every teacher should show good discipline in all that he or she does. In general, teachers acknowledge the importance of discipline in teaching. For example, in his address³¹, as a chairman of Chama cha Mapinduzi (CCM³²), Nyerere (1988) made the following observations: 'no educational policy, however good, can succeed without a well trained constantly up-dated and disciplined professional cadre' (p. 9). It is thus arguable that while the concept of discipline is not synonymous with ethics, it is still an important moral concern (Hamm, 1989) and a disciplined context is 'morally a more appropriate way of meeting the principle of respect for persons' (Chambers, 1983). On this view, it is evident that discipline is one defining trait of the concept—ethics. As one scholar of moral philosophy indicates:

³¹ Julius K. Nyerere delivered this address at the CHAKIWATA symposium on 20 years of Education for Self Reliance held at Marangu Teachers' College, 12th September 1988.

³² This is the current ruling political party in the United Republic of Tanzania (URT). The party has been in power since independence. It draws the name from the union of Tanganyika African National Union (TANU) and Afro Shiraz Party (ASP) in 1977.

I doubt whether one would find much disagreement among contemporary teachers that equal respect for pupils, conscientious and responsible preparation of work and good discipline are all professionally desirable characteristics, or that it is appropriate to count equal respect, responsible preparation and good discipline among the significant duties of teachers... (Carr, 2006, p. 6).

This raises a fundamental question of relevance to the present thesis: can a person claim to be ethical in practice without good discipline or vice versa?

Last, but not least, there are some teachers who define the concept of ethics in terms of specific characteristic qualities. In conversation, they identified several different traits that might help one to define the concept. One is that ethics has to do with all actions that did not contravene societal values. Such values include positive personality, wearing clothes in an acceptable manner, proper use of language, good relations with pupils, teachers and other members of the community. Other virtues included acceptable actions, ability to know what is right or wrong, adhering to work regulations, community norms and, systems of behaviour, respect, and acceptable conduct. Nevertheless, there are teachers who define ethics by identifying the type of behaviour that they consider unethical —such as too much drunkenness, scandalous dressing, having love affairs with female students, abusive language. Other behaviours mentioned were absenteeism, prostitution, corruption, cheating, forgery, drug abuse, and bias especially in marking school term tests and examinations. All this defines teachers who practise them as unprofessional.

In light of this, it is arguable that the present uncertainty regarding the concept is a conceptual problem whose remedy is teacher education and training with regards to ethical concepts and issues.

The concept of profession

On the other hand, arriving at a common definition of the concept of profession is, certainly, a problematic endeavour (see, for example, Hanlon, 1998; Freidson, 1994; Downie, 1990; Bennett and Hokenstad, 1973). More specifically, in his book,

Professionalism Reborn: Theory, Prophecy and Policy, Freidson characterizes the challenge over the definition of profession as an historical one:

Much debate, going back at least as far as Flexner (1915), has been centered around how professions should be defined – which occupations should be called professions, and by what institutional criteria (Freidson, 1994, p.14).

The concept is used in several different contexts with varied connotations (see, for example, Chapter 6). With this conceptual problem in mind, and the assumption that there is a significant connection between ignorance of the concept and misdemeanours in teaching, a deliberate attempt was made to explore practising teachers' understanding of the concept of profession in the context of teacher professionalism. To achieve this, teacher informants were invited to define the concept. The following question was used to evaluate teachers' understanding: *Ni kawaida kusikia watu wakisema ualimu ni kazi au 'profession' kwa lugha ya wenzetu, kwako wewe kama mwalimu dhana hii ina maana gani?* (It is common to hear people speak of teaching as a profession. As a teacher, what does this concept mean to you?) As noted elsewhere, such a question (of open-ended type) was deemed necessary because it created the space for teacher informants to express their particular understanding. The research findings reveal different views based on lived experiences of the concept. First, some teachers understand the concept of profession in terms of skills, expertise, training, as well as the specialization that a person possesses. Such expertise is very important as it enables professionals to pursue a particular business and make a living. Very often, such expertise comes as a result of attending a training programme in a particular area of occupational skill:

Eh, if you say that an occupation is a profession you simply mean that you have been educated and have got training that can enable you deal with or serve other people. To realize this end, there is a college, which is specifically set to train such people (ST).

Secondly, however, there are cases of teachers who think that teaching is not worthy of the name of profession. The argument against the professional standing of teaching seems to be contextual in character. For example, when asked to justify

their position, it was evident that teachers were not satisfied by procedures used to recruit new individuals into the teaching occupation. For many years the government through the Ministry of Education and Vocational Training (MoEVT) has been using 'unprofessional' routes to teacher recruitment. First, for example, there is evidence of cases where people were just 'picked up', for example, villagers and bar-maids, as in the programme of UPE (see, for example, Leshabari and Masesa, 2000). Such recruitment was not done on merit. Secondly, university and college graduates in non-teaching fields, especially those unemployed and without any professional education and training, are encouraged to join the teaching sector. Such people did not choose to be teachers. Thirdly, form six leavers with just one month of a 'teacher education and training' programme join the teaching sector. Last, but by no means least, the teacher education period was shortened from two years to one year (see, for example, Mmari, 1979; Rajabu, 2000). Indeed, Kahinga (1976) and Williams (2005), use the phrase 'crash programmes' in discussing the reduction of teacher education and training to address the problem of teacher shortage. These procedures are not ideal nor alternatives to an acute shortage of school or college teachers. Indeed, one year in college for a student who did not perform well in his or her examinations could hardly be enough to allow him or her to qualify for professional practice (Wedgwood, 2005; Mhando, 2006).

These procedures leave much to be desired even among school and college teachers themselves. For example, during conversation, several different teacher informants showed concern over professionalisation procedures:

[...] How and what I understand, when a person says profession... Truly, it is a business in which one has been trained and qualified in. Therefore, he or she has expertise, that is to say, it is his or her profession. In teaching, however, it is not very appropriate to speak of professionalism. This is because of, for one, even a student fresh from school can be taken into teaching. It is different from a person who takes medicine or engineering. You cannot just pick up a man or woman who has just finished school to serve or treat a patient; I don't think this can work. But, if you are in our business of teaching this is common: that is why I say it is not proper to refer to teaching as a profession... (ST).

The foregoing experience is in line with data from secondary sources (see, for example, Rajani and Robinson, 1999; Wangeleja, 2003; Alphonse, 2003). At different times and in different contexts, scholars have raised concern over the professionalisation process underlying the teaching occupation. More specifically, in his paper, *Teachers and Teaching in Tanzania*, Alphonse (2003) asserts that '...recruitment into the teaching profession is done on an *ad hoc* basis, with most of the would-be teachers coming into the profession as a last resort' (p. 7). There is therefore doubt about the ability of such teachers' to understand what the teaching enterprise entails.

Another reason for some teachers to question the professional nature of teaching, at least in Tanzania, is economically oriented and motivated. Most of the teacher informants interviewed associated the concept of profession with economic gains. There is widespread prejudice among teachers that professionals deserve not only reasonable salaries but also access to fringe benefits. This arises from comparing teaching with medicine, law, engineering, and other professions. School and college teachers feel that their counterparts in medicine and law, for example, command higher economic gains than they do. It is claimed that while doctors and judges have entitlement to housing and transport, teachers have nothing of the sort. As a result, some teachers feel that they are not professionally equal to doctors or lawyers. In this regard, the medicine, engineering, and law occupations are therefore seen as professions, but not teaching:

It is true if one takes things superficially; teachers have 'high' salaries. But people in other professions, when one works one has access to different fringe benefits and allowances, which make his or her income higher. They also have *per diems* or night allowances as a result of frequent travelling for professional purposes. Where will I travel to as a classroom teacher to be able to supplement my salary with per diem allowances? (ST).

Also noteworthy, is that during in-depth conversations with teacher informants, it emerged that some teachers view a profession as any legal activity that gives people their daily bread. In this sense, all activities through which people earn a living qualify as professions. Since the activities performed by men and women for a living

are many, the researcher asked the practising teachers to mention examples of such activities. Several different activities were put forward:

[...] If coffee picking, sweeping in a market place, digging in a farm, as well as trading gives one his or her daily bread then to me that is a profession... (CoT).

From this quote, it is evident that there are 'professional' teachers who are of the opinion that any employment is worthy of the definition of profession. Such teachers confidently assert that there is no difference between a profession and any other employment. In this light, the teacher is no more a member of a profession than a school secretary, a watchman, a driver, a personnel administrator, a cook, a janitor, and so on. This perception would seem at odds with the view of Carr (1999; 2000a; 2000b; 2000c). Precisely, Carr attempts to mark a distinction between a profession and the sort of jobs mentioned above. He argues that while some features are shared between the undertakings of professions and non-professions, there are two distinctive features of profession. By and large, the undertakings of professions are concerned with basic human needs. As discussed elsewhere, medicine is concerned with health care; law with legal justice, and education, or teaching for that matter, combats ignorance. An equally important and salient feature is that in 'trades' and 'services', ethical considerations are mainly regulative in character as in the case of codes of professional ethics. Ethics, on the other hand, in all professions assumes both a regulative and a constitutive role.

Further investigation into teachers' understanding of the concept of profession reveals yet other different perceptions. During interviews with teacher informants, it was evident that there were some school and college teachers who indicated that for them the concept of profession was identical with terms such as 'talent' and 'personality':

[...] Profession is talents that an individual has. If you assess his or her personality, the way he or she is responsible, the way he or she is; and the

heart to do what he or she is supposed to be doing; and adhering to ethics that are required in that particular business... (ST).

For teacher informants, another aspect of profession concerned total commitment to work. Several other teacher informants thought commitment to work was a good quality that could best define and describe the concept. For example, during an interview with one informant, an experienced schoolteacher and district chief inspector, gave an account of what commitment meant to a teacher. His views drew on his own professional experience as a primary school teacher, ward education coordinator, and current chief school and college inspector in one of the selected research geographical settings:

[...] I think of a profession as a commitment to whatever one does according to the articulated standards. Actually, there must be a total commitment in carrying out the work. For example, I do not think it is bad to be at a workplace on time and get down to business immediately. But, there is evidence that one can be at work-place on time and instead of working he or she begins chatting about Simba and Yanga³³. No, this will not help. Thus, when one speaks of a profession in the context of the teaching occupation he or she simply refers to a total commitment to teaching tasks and not cheating. Actually, everyone who enters into teaching must demonstrate that he or she has acquired the required standards... (SCI).

Yet, for many other practising teacher informants, especially retired teachers, education officers, and officers in TSD the perception of the concept of profession seemed broader and more comprehensive in nature (see, for example, Middlewood 2003; Socket 1993). As an example, one can consider the following perception of the concept by the head of teacher ethics in the Teachers Service Department.

[...] A profession is an occupation, which besides being an employment also has foundations and ethics and its taboos. That is my understanding about profession, that it has its academic part ... It is an academic kind of thing which is governed and controlled by foundations and taboos different from other occupations, you can be a sweeper but you cannot be trained in sweeping (TSD officer).

³³ These are two popular rival football clubs in United Republic of Tanzania that attract fans and supporters from all corners of the country. They can be compared to Arsenal and Manchester United or Celtic and Rangers Football clubs in England and Scotland, respectively.

Last, but significantly, while some teacher informants at least responded to the question about the concept, findings still indicated that there were other teacher informants who declined completely from giving views of what the concept meant to them. There were two cases of such teacher informants, one at secondary school and the other at primary school level. In brief, they appeared to have no idea whatsoever about the definition of the concept of profession. In particular, when asked what was meant by the concept, the first requested the researcher to clarify the concept. Even after the clarification, this is what this secondary school teacher informant had to say: ‘. ... I speak of a profession because... First, when you say profession what do you mean?’ (ST). As for the second teacher informant, the response to the question was to remain quiet. It became clear to the researcher that this teacher informant had no idea how to respond to the question.

On the surface, the foregoing analysis suggests that there is lack of common understanding of the concept among school and college teachers. Failure to grasp the concept might well have impacted teachers’ performance as professional agents.

Teaching and teacher status

To begin with, one might ask, how was or is the teaching profession perceived by teachers and the wider public? This section is largely concerned with investigation into the extent to which teachers in Tanzania conceived teaching as a professional career. To this end, practising teachers were invited to talk about their underlying feelings towards teaching. Findings disclosed that the status of teaching and teachers has changed over time.

The past experience

Past experience covers the colonial era and the few years following independence. There is little doubt that in the past the teaching enterprise commanded high respect among people in different communities (Mosha, 2004; Fry, 2002; Nyerere, 1988). Teaching appeared to be the most respected and admired occupation in almost every

part of past society. The sector was of very high repute for the public and teachers themselves, and teachers were not only respected and valued but also admired by people around them (Barret, 2005a; 2005b; Mosha, 2004). More specifically, in his paper, *New Directions in teacher Education for Quality improvement in Africa*, Mosha indicates that:

Due to the good performance of teachers and the students they taught, traditionally, teachers were accorded a very high esteem in society. They were given front seats in the church, public gatherings and were even served first during community social functions. They were considered by many in the community/society to be knowledgeable, skilled, well qualified, dedicated, moral and ethically astute people devoted to providing the best education to children (p. 48).

Every member of a village or township viewed teaching as the best occupation (see, for example, Mwaimu, 2001); and several different households expected much from the teacher in terms of guidance and counselling. Even when there was a social problem that called for a solution the first person to be consulted would certainly be a teacher. For young people, teaching was the ultimate goal to be pursued. As an example, in recounting how he was drawn into the teaching sector, a former schoolteacher, inspector, and regional education officer had the following to say:

[...] Many people like me who were living in rural villages thought teachers were people that commanded a very high reputation. Even when there was an issue that called for a piece of advice in households our parents used to say let us ask the teacher. Then, this was common practice. Unfortunately, the practice is no longer there among people nowadays. I, personally, longed for teaching because in the past the teaching enterprise was highly respected in all communities... (Retired Teacher, Inspector and Education Officer).

It should also be borne in mind that, in the past, getting into the profession was not an easy task. Enquiry findings disclosed that not every person who wanted to be a teacher got a training place. Along with recommendations from schoolteachers, selection was done essentially on academic merits and personal conduct. There is evidence that the teaching occupation was for examination high achievers. This was well illustrated and captured in an interview with a board member of one college of teacher education and training in district₂. As a professionally trained teacher who,

having taught in schools for a short period, had opted for a managerial post with several different tea estates in the country, he had this to say concerning teaching:

[...] In those days, it was clear that every educated person had to go into either teaching or medicine (mainly trained as medical assistants upon successful completion). During the colonial era many people hated working in the government departments. This is because if you got low marks in the final examinations you were sent to the government to work in the police, prison, or in the harbour... However, for those who scored high marks, they were posted to teacher training colleges or medicine... (College Board Member).

In light of the foregoing findings, the question is what made the teaching profession command a high reputation? Several different factors were identified. First, arguably, teaching as an occupation was for only a few people:

In the 1940s, 50s and early 60s, the teaching profession enjoyed an elite status in the majority of countries – especially within secondary education, reflecting in part the fact that secondary schooling was only available to a tiny minority of the population. Teachers were seen as bringers of progress, modernity and development, and were rewarded and respected accordingly (Fry, 2002, p.14).

This, however, raises one more question: why just a few? It is important to note that most teachers during that time were employed by the church-owned schools and colleges. This suggests that only teachers with church affiliation got into the occupation. To have quality entrants to the profession, the applicants were thoroughly screened. Also, given the nature of colonial education only a few³⁴ Africans found placements in the profession. Arguably, during this period all occupations that called for high skills and technical expertise were for colonialists. This is because they had skills relevant to the occupations. The teaching sector was an occupation for a few learned Africans.

³⁴ See, Mbilinyi, M. J. (1980) African Education during the British Colonial Period 1919-61, in M.H.Y. Kaniki (editor) *Tanzania Under Colonial Rule*. London: Longman Group Limited pp. 236-275; Rodney, W. (1972) *How Europe Underdeveloped Africa*. Dar es Salaam: Tanzania Publishing House

Secondly, the findings revealed that, in the past, there was no wider choice of occupations. Low levels of science and technology limited chances for more specialised occupations. In this light, it is obvious that the few educated Africans did not have alternatives when it came to making a choice as to which occupation they should pursue. Occupations such as medicine, law, engineering, and accountancy that today attract many individuals were not open to Africans.

Thirdly, during the indicated period teachers' salaries were not only realistic but also reasonably rewarding. The salaries were worth the work or service that teachers offered (Mosha, 2004). In short, it could be said that working and living conditions were conducive to high teacher motivation and morale. Teachers lived easily wherever they were posted and worked. The following quotation taken from TSD officers' interviews illustrates teachers' lives in the past: '...relative to other people, in our villages, we used to see school teachers as having the best living standards' (TSD officer).

The present experience

However, what has become apparent in the present thesis is that teaching has largely lost its traditional high status reputation. The public and teachers no longer perceive teaching in the same as in the past. Indeed, the problem concerning the status of teaching and the teacher is a worldwide one. There is a great deal of relevant literature from different contexts that acknowledges the decline in the status of teaching and teachers (Soder, 1990; Fry, 2002; Cushman, 2005; Macdonald, 1999). For example, in his chapter, *The Rhetoric of Teacher Professionalization*, Soder (1990) shows that in comparison with other occupations 'the status of teaching in America has been relatively low' (p. 55). Findings indicate that several other countries in the developed world share this problem.

However, the situation in virtually all parts of the developing world is even worse. For example, based on the experience of three developing countries - Malawi, Papua New Guinea, and Zambia Fry indicates that practising teachers themselves feel that

their status and that of the teaching enterprise as a whole is on the decline. Tanzania is no exception. Studies carried out in different parts of the country show a similar decline in the status of teaching (see, for example, Rajani and Robinson, 1999 and in part, Alphonse, 2003). However, while there is a concern over the decline in the status worldwide, one note of caution is worthy of consideration. It is arguable that while nursery, school, and tertiary teachers are accorded low social status, there is evidence that teachers (lecturers) in institutions of higher learning such as universities command high respect and reputation in several African societies.

Second 'choosers' view

Studies indicate that it was difficult to get entrants with good qualifications for colleges of teacher education and training (see, for example, Towse *et al.*, 2002; Wangeleja, 2003; Alphonse, 2005). More specifically, in his paper, *The Transformation of Primary Education and the Challenge of Teacher Supply: Coming to Grips with the Primary Education Development programme (PEDP) in Tanzania*, Alphonse laments:

As if history has nothing to offer in terms of planning expansion innovation, the 2001 PEDP programme advocates crash programmes in teacher education. With the start of 2001 academic year, school leavers of doubtful qualifications have been assembled in teachers' colleges around the country with the aim of producing the requisite teachers to meet the needs of expanded enrolment.

To confirm the foregoing claims, the researcher invited secondary school pupils, teacher trainees, and practising teachers to rank occupations according to their preferences. Given the character of the question (open-ended), the informants had a chance to respond in any way they desired. To begin with, the first question was directed at school pupils. This category of informants was in the penultimate year (form three) of secondary schooling. In particular, the question was: what would you like to be upon successful completion of your secondary school education? There were varied feelings with respect to the teaching career. The preferences of pupils differed significantly, and were mainly influenced by academic subject

specialisations³⁵. For example, many students studying arts subjects (history, geography, economics, languages, commerce, accountancy, etc) indicated preferences for law, journalism, social work, accountancy, commerce, international relations and administration. Students in the science streams (physics, chemistry, biology, and mathematics), on the other hand, disclosed occupational interest in medicine, engineering, veterinary medicine, accountancy, and a few chose journalism. In both cases, teaching did not feature as a worthwhile occupation in the minds of many school pupils.

In comparison with secondary school pupils, student teachers had mixed feelings about careers. For example, one student teacher informant whose A level combination included Physics, Chemistry and Biology disclosed that although she was already at a college of teacher education and training her innermost ambition was to become a medical doctor. This suggests that medicine was her first preference. When asked about the possible second choice, this is what she had to say: '... I do not know what to say, but I used to like even teaching...' (TT). Other student teachers indicated that they also chose teaching along with other fields, but with little conviction.

Conversations held with teacher informants who were already in the profession aimed to investigate their professional preferences before they chose teaching as a career. More specifically, the question that concerned practising teachers was: which occupation did you like most before coming to teaching or how did you rank teaching in your occupational preferences? As noted elsewhere, even for teachers there was little difference from school pupils and student teachers concerning career preferences. Astonishingly, for the majority of the practising teachers, teaching was not the first option. One teacher trainer in a college of teacher education and training, for example, stated that although he was already in the teaching sector, teaching was

³⁵ In Tanzania, depending on school administration students' choice of academic streams starts in form three. In the first two years, forms one and two, students study all subjects. In many schools, science students take all subjects except accountancy and commerce. Art stream students drop Chemistry and Physics. Further subject combination specialisation is in high school (A level). At this level, the choice is either science or arts. Usually, the combinations are destined to getting students into different occupations after high school (A Level).

not his first choice. According to him teaching ranked second to accountancy. Also, there was clear evidence of other teachers who honestly admitted that they neither chose nor wanted to be teachers. Consider, for example, the following remark by one secondary school teacher who specialised in teaching accountancy and commerce subjects:

[...] In the past...provided one did commercial subjects the ultimate goal was to become an accountant. But when I completed my form four (O - Level), in those days there were not many private high schools, I was selected to go for a teaching course in commercial subjects. I respected the post and went for the course. Indeed, when I finished the course I just lacked support to join Dar es Salaam School of Accountancy (DSA). But, if I had the ability of manoeuvring I would have gone there. So, I stayed at home. I remember even after the National Service Call up I did not go to report to my workstation immediately. I was at home while trying to see if I could go to a college but even this did not seem to work...(ST).

In the same vein, another female teacher trainer in a college of teacher education and training interviewed in the Rungwe district had the following comment to make about her occupational preference when doing her secondary school education (O - Level):

When I was in secondary school I did not choose teaching as my first preference. My choice was to pursue a nursing course. I liked nursing very much... Thus, nursing became my first choice being followed by teaching. To be frank, it was failure in chemistry and biology subjects that led me to teaching (CoT).

The foregoing findings are in line with the ideas of the first president of Tanzania, Julius Kambarage Nyerere, who was professionally trained as a teacher, and was popularly known as 'mwalimu' which means teacher. In one of his speeches titled, *The Power of Teachers*, Nyerere (1968b) states that:

We hear a great deal about their responsibility, the important job they are doing, and so on; indeed, I have myself said not a few words on this subject! But I have been wondering why it is that, in the face of that importance, so few of our young men and women really want to be teachers. I am not sure, for instance, how many of the students sitting in front of me today did apply

for teacher training as their first choice. I would be pleasantly surprised if they are a majority (pp. 224 & 225).

In light of the second choosers' view, the question is, why did teaching not rank first in career choice among teachers? As discussed elsewhere, the lack of favourable working and living environment for most teachers emerged as one among a number of factors. There is little doubt that many people and even teachers themselves did not value teaching because of the kind of life that teachers live. As regards the standard of life, teaching was not attractive any more.

The 'generality of teaching' view

One explanation worth noting relates to the government's decision to classify occupations into 'general' and 'rare professions' (see, for example, United Republic of Tanzania URT), 1989). In terms of payments, employees in general occupations were not as well paid as their peers in *rare* professions. In particular, the rare professions included accountancy, engineering, architecture, veterinary surgeon, and medicine. On the other hand, teaching was now classified as a general profession. In this new framework, in terms of payment and fringe benefits rare professionals benefited more than those in the general category. This had significant implications for the status of the teaching enterprise and teachers in general. People began to look for opportunities that could lead them to rare professions which, in turn, would assure them better pay. In schools, pupils put emphasis on academic subjects that could give them a chance in the rare professions. The following quotation taken from TSD officer's interview illustrates the state of affairs. This particular informant, before joining the Teachers Service Department Office, worked as a teacher trainer in one College of Teacher Education and training:

The status of teaching in society by looking at teachers is slightly low. Secondly, the idea of classifying occupations made teaching a general profession. Thus, many people who wanted to climb the stepladder of success aimed for rare professions, which were better paid unlike the general ones such as teaching. Consequently, if you closely examine the situation, you will find that the quality teachers are retiring. These went in to teaching at the time when it was an occupation that many people aspired to and scrambled

for. But, for the fellows who come to the profession nowadays, there are many question marks. Hence, in a situation where the society marginalises teaching more than other occupations, what do you expect? People forget that it is teachers who produce accountants, doctors, engineers, and so on. But, for many years in our society, the accountant is better off than a teacher. The result of this is that all quality people, all the 'cream' started escaping from this profession to go elsewhere. Now, you retain the marginal people and start recruiting under-achievers or even the left overs... (TSD officer).

The impact of such categorisation is still felt. In recent years, as a result, many students in schools struggled hard to avoid the teaching enterprise. The aim was to find placement in the rare professions. As a result of rare profession syndrome, the teaching profession was left to be a place for low achievers or failures (see, for example, Chapman and Mulkeen, 2003). These ended up in colleges of teacher education and training for the teaching profession. In light of the field findings, this has been the trend for many years in our country. As an example, O level students who had high academic performance, mainly first and second-class, went to High Schools. Third class students went to tertiary colleges for medicine (medical assistant), accountancy, livestock, and so on. Finally, fourth class or in some cases 'zero' achievers were posted to colleges of teacher education and training (see, Wedgwood, 2005). There they trained as school or college teachers. Consider, for example, the following comment by a former teacher trainer in a college of teacher education and training:

[...] Even the academic qualifications of people that enter into teaching is low. Just imagine, you take third class material to teacher training course expecting him or her to produce first class students. Or you take a fourth class student into a teaching course. The reason behind all this rests on the fact that the 'cream' run away from teaching just because it not lucrative...(TSD officer).

This finding is in line with another study carried out in Tanzania (see, for example, Rajani and Robinson, 1999). Their research findings revealed that teaching candidates were typically selected among those unable to obtain admission for further studies. And again, this finds support from a long narration by Waller regarding prejudice about the teaching profession:

[...] Teaching is quite generally regarded as a failure belt. There is some justice in this belief. A popular epigram of a few years ago had it that teaching was the refuge of unsaleable men and unmarriageable women. The epigram is unjust to many individuals, as any generalization so sweeping, but it mirrors accurately a general belief. Unjust or no, the low social standing of teachers, and the belief that teaching is a failure belt among the occupations, which is a part of that low standing, contribute much to make the personnel of the profession represent a lower grades of the general population than would otherwise be the case (p. 61).

Working and living conditions view

Findings disclosed working and living conditions to explain why teaching did not compare with other accepted professions such as medicine, law, engineering, accountancy, and so on. As discussed in Chapter 3, working and living conditions of many teachers especially in rural areas were not appealing enough to attract people. When the researcher asked informants to describe teachers' working and living conditions, parents and students identified a number of aspects of the problem. First, informants were concerned with the state of teachers' houses. Teachers lived in houses that were in pathetic conditions, and disgraced teachers and the teaching profession. Secondly, though they worked hard, teachers had to travel many kilometres to follow their delayed monthly 'wages'. And thirdly, there were informants who were concerned with overcrowding in classes. While according to United Republic of Tanzania (URT) (2003) the teacher/pupil ratio was 1: 58 (average), there were teachers in some districts who had over seventy pupils per class (see, for example, Swai and Ndidde, 2006).

Teachers' views on the character of teaching

... teachers in schools and college of teacher education and training do not distinguish the work of teaching from other work...they have no idea regarding the main base of the teaching undertaking, that is, ethics...³⁶

³⁶ This extract was taken from one of the conversations with school, college and university teacher informants.

Teacher informants were invited to give their views of what they considered and understood as the principal traits of teacher professionalism. Through interviews and document analysis, the teacher informants identified several salient virtues to characterise the concept of teacher professionalism.

True devotion

It was evident that under normal circumstances every teacher in his or her respective workplace or anywhere in the community was expected to demonstrate true devotion to both professional and non-professional accomplishments. Professionally, the informants indicated different areas of teachers' concern and in which true devotion was manifested. Essentially, almost all parents expected every individual teacher to deliver his or her quality expertise or academic competence in the lessons of higher specialty (or simply academic subjects or disciplines such as English, History, Biology, Accountancy, Chemistry, and so on). This expectation finds support in other relevant literary works (see, for example, Sirotnik, 1990; Socket, 1993). For example, showing his concern on the matter, Sirotnik argues that:

Teachers who lack competence in their disciplines and/or who teach outside their areas of competence, as well as those who conspire in such practices, disgrace the very concept of pedagogy and are engaged in clearly unethical activities (p. 311).

Other professional roles expected of teachers were many. They included roles such as weekly duties, class teachers (master or mistress), heads of academic subject departments, and all other tasks assigned to him or her by the respective school or college or ministry authorities. As discussed elsewhere, teachers' responsibilities are not confined to what goes on in the classroom only. Indeed, the responsibility of every teacher is beyond the classroom setting. As one informant from the TSD office put:

[...] You know, when you become a teacher apart from teaching in the classroom there are other matters such as leadership such as being a head of department or a school or college project coordinator and so on. Usually, you will find all this in teaching. Unfortunately, many people view teachers as

people of classroom concern only; but in principle as a teacher you work in both a classroom and an office... (TSD officer).

In a non-professional role, on the other hand, it was suggested that the activities of teachers went beyond a four-walled classroom, school or college setting. Indeed, it is beyond dispute that teaching as an enterprise goes beyond the limits of school or college curriculum (see, for example, Fovo, 1965, Maxwell, 1969; Nsubuga, 2000). In this sense, teachers were expected to show devotion in all walks of life of their respective communities. More specifically, this expectation is expressed by Socket in a simple but insightful manner:

Professionalism in teaching goes further. For outside the classroom a teacher has wider obligations and working relationships with colleagues and with parents in the exercise of his or her role as a teacher. Professionalism requires that we go beyond classroom performance or classroom activity as descriptors of teaching acts to the complete and complex role a teacher fulfils (Socket, 1993, p.8).

This perception, however, raises the question: are all practising school, college, or university teachers aware of their obligations beyond the class or lecture room setting? It is arguable that the role of teaching goes beyond particular place and time. The practice of teaching is not confined to the school setting and official hours only. Responsible teachers, for example, mark pupils' scripts or exercise books at home after official hours. To be able to provide pupils with feedback they spend late hours on such tasks.

A code of professional conduct

There were informants who were of the opinion that teacher professionalism was mainly characterised by the presence of a code of professional conduct. According to practising teacher informants, a code of ethics in professions meant professional regulations. As discussed elsewhere, it aimed at regulating the conduct of teachers, and at maintaining professional standards in professional communities. This view came up during interviews with teacher informants. Consider, for example, the following remark by one school teacher:

[...] Code of professional conduct is very important to teachers... This is because teachers deal with students... the code guides them... Failure to adhere to this code of conduct will lead to professional crises in teaching or education... (ST).

This observation, in one way finds support from scholarly works in the area. For example, such a view is widespread in writings on codes of ethics by Campbell (see, for example, Campbell, 2000; 2003) who maintains that a code of ethics is very useful in guiding teachers' behaviour. Further enquiry into documents led the researcher to a documented Code of Professional Conduct for Teachers in Tanzania. The code was articulated in the teachers' regulations – Unified Teaching Service (UTS) and Teachers Service Commission (TSC) (United Republic of Tanzania (URT), 1962, pp. 51 & 52 and United Republic of Tanzania (URT), 1990, p.941). Central to this code of conduct is the concern over the responsibilities of professionals. More specifically, every teacher has responsibility to the following: the child, community, profession, employer, and state.

However, when invited to give details of what the code of professional conduct was about, it was clear that there were practising teachers who had no idea at all. Perhaps, surprisingly, further probing indicated that there were teachers who had never seen the code of professional conduct in their professional life. Indeed, this would appear to be a common trend in several countries (see, for example, Khandelwal and Biswal, 2005):

Most teachers have little or no knowledge of the codes because they do not have easy access to copies of the 'Education code', and those who do have access to it do not know how to use it effectively (p. 6).

In this context, teachers' failure to access a code of ethics of their profession contradicts the Public Service Act No. 8 of 2002. More specifically, the act states that:

Where any person is first appointed to a public service post he shall be provided with a copy of the Code of ethics and Conducts for the Public Service (Jamhuri ya Muungano wa Tanzania (United Republic of Tanzania —URT), 2004, p.109).

As cited above, it is arguable that the code of professional conduct was meaningless to some teachers, especially new recruits in the teaching profession. Usually, the code of professional conduct came into action, and to many teachers' attention, only when there was an occurrence of misconduct. It is evident that the code was an effective document for identifying teachers' offences.

Moral development and education

Many informants viewed concern over the moral development of pupils as an important characteristic of teacher professionalism. During interviews with informants, it was asserted that every professional teacher, wherever he or she worked, was responsible for the moral development and education of every school child. This finding found support from a document search in which, for example, United Republic of Tanzania (URT) (n.da, p. 1) stated that:

Chimbuko la nidhamu nzuri ya Taifa ni Malezi mazuri ya watoto katika jamii na jinsi wazazi wanavyowakuza watoto wao hadi wanapokuwa watu wazima na jinsi walimu wanavyosaidia katika Malezi hayo kwa kipindi chote watoto wanapokuwa shule na vyuo. (In English: The origin of good discipline of the Nation is good upbringing of children in the community and the manner in which parents develop those children until they become adults and the extent to which teachers assist in that upbringing through out the period of the children being in schools and colleges).

The responsibility for children's moral formation of teachers follows from the fact that for many years in the country teachers have been considered as parents or second parents given the nature of their occupation (Alphonse, 2003; Nsubuga, 2000; Chang, 1994; Barrett, 2005b). As seen, this role is, indeed, a world-wide one. For example, writing on '*Spiritual and Moral Development*' although from a British context, the National Curriculum Council (NCC) (1993, p. 4) addresses several different dimensions of moral development. In particular:

- (i) the will to behave morally as a point of principle;

- (ii) knowledge of the codes and conventions of conduct agreed by society;
- (iii) knowledge and understanding of the criteria put forward as a basis for making responsible judgements on moral issues; and
- (iv) the ability to make judgements on moral issues.

In their 'locus parent' role, teachers were therefore not only responsible to parents but also to the school and college children or learners. Given the nature of teaching, as discussed elsewhere, school, college or university teachers are responsible and accountable for the development of students both academically and morally:

Teaching is a moral activity not simply because teachers exercise authority and control over those in their care. Perhaps more important, it is a moral activity because teachers have a specific responsibility for the proper and appropriate moral development of their students (Fenstermacher, 1990, p. 135).

Such a role goes beyond the lower levels of education. It is arguable that university teachers (lecturers), especially in units (faculties, departments, schools, or colleges of teacher education) which specialise in teacher education and training programmes are also responsible for the moral growth of student teachers (see, for example, Brandenberger, 2005).

Exemplary modelling

Findings revealed that exemplary modelling was also an important feature of teacher professionalism among practising teacher informants in the research sites. Given the nature of the profession, a teacher is obliged to be a moral model to all people around him or her (see, for example, Mbunda, 1996; Fovo, 1965). More specifically, Fovo asserts that:

The village school teacher must remember that his work is not only confined in the four walls of the classroom. He is a teacher of both the children and the people around his school. Pupils and other people will copy what he does and so he must set a good example. He must bear in mind that he is their servant and not their master (p. 16).

Research findings indicate that there are some teachers who like Fovo in the foregoing quotation share the notion of exemplary modelling for school, college or university teachers. For example, sharing his experience, one retired teacher had this to say about people's expectations of a teacher:

[...] When I say that a teacher is supposed to be ethical it refers to a teacher who respects himself or herself. The first thing that must enter into his or her mind is that the whole community looks at the teacher. The will be blamed for doing bad things or for not having proper behaviour. He or she is thus challenged to behave well in dressing, speaking, and to have respect for students or other people in society... this is because every person emulates teachers. Perhaps, we should say that a teacher is like an example... (Retired teacher, school inspector, and education officer).

Still in the same vein, there are informants who argued that the teaching profession was like a mirror to the society (Barrett 2005a; 2005b). Many people in the society see a teacher as a standard for one to weigh against. In trying to show the extent to which a teacher was like a mirror, one teacher in a college of teacher education had this to say:

[...] It depends...because the work of teaching is a mirror of the community. The community reflects itself to a teacher on daily basis. It looks at the teacher; even when people disagree over certain matters you will find people saying, go and ask the teacher. Therefore, he or she becomes like a model to the community... (ST).

This characteristic feature seems to correspond with a view from an Ethiopian context in which Junge and Gidey (1998, p.166) argue that:

Other than parents, the classroom teacher may be the most important model in the child's environment. Children may closely model their teacher's behavior [sic]. The teacher's likes and dislikes regarding subject matter may become obvious to the students and result in imitative attitudes. If the teacher hates math, these feelings may be transmitted to the class and the children

will have negative attitudes toward math. If the teacher is physically or verbally abusive to students, beats them or shouts at them, the child may show the same behavior towards classmates. Teachers can be negative as well as positive role models.

Teacher as help to pupils

Being helpful to pupils emerged as a feature that could also help to describe teacher professionalism. Actually, it is beyond doubt that every school child has a right to be assisted by his or her respective teachers regardless of his or her sex or socio-economic background. The 'help aspect' is overwhelmingly addressed by the literature (see, for example, Fry, 2002; Pring, 2001; Socket, 1993). Similarly, field findings of the study carried out in a neighbouring country Malawi on *Primary Teacher Education in Malawi: Insights into Practice and Policy* identifies the help aspect to learners as very crucial among professional and personal characteristics of good teachers. Precisely, the assertion reads:

Many others refer in some way to relationships with children: good teachers are loving, friendly and interested in learners; they should be ready to help them, to listen and to encourage, and to be concerned with their well-being (Kunje, *et al.*, 2003, pp. 79 & 80).

Thus, it is the responsibility of those who enter into teaching to help children or students at all levels. While this was the expectation of teachers, research findings indicate that there was explicit evidence of teachers who abused this role. There were school teachers who discouraged students who needed teachers' academic help. Consider, for example, the experience of a secondary school girl:

[...] I had delayed to report to school. This situation is found here, that is, at S₂. I delayed to report to school, instead of arriving in the month of June I came in August. My fellow students had been taught a great deal and we were approaching mid term tests. I was obliged to look for one teacher after another for more help although I was already conducting private studies with fellow students. But, in my anxieties to look for teachers there were teachers who assisted me whole-heartedly and others that did not help the way I wanted. For example, one teacher started to help me. He taught me for sometimes but later he started to seduce me. What followed after I turned down his sexual advances was harassment from the teacher. As he entered

class for a lesson he would start teaching and afterwards would begin insulting and speaking bad words that to a large extent were directed to me. For example, you would hear him saying, 'there are girls who pretend to be beautiful while in actual fact they do not have beauty at all, they are ugly though they think they beautiful'. Actually, such words discouraged me thinking that other teachers would behave in the same way. He discouraged to an extent that I no longer saw the need of asking others or even asking for academic help from other teachers... (SSS).

While the foregoing excerpt is about a secondary school, similar instances concerned pupils in primary schools. Among others, there was a case that involved a standard seven boy. He participated in a ward mock examination for primary seven when his expectation for help from a teacher was not fulfilled as anticipated:

[...] I remember during the ward examinations four primary schools gathered... We were in academic competition. Teachers from one of the schools supervised the examinations. Unfortunately, if you did not understand the question due to spelling mistakes and asked for help teachers were very harsh and insulted those who needed help in such a way that even if you saw a problem you do not dare to ask for assistance. Instead, you approached the question the way you understood, as a result, you ended up failing... (SSS).

The virtue of tolerance

Research findings disclosed tolerance as an important feature that could as well be used to characterise teacher professionalism. But, the question is what is tolerance? According to Ignacimuthu (1994), tolerance is a function of different qualities. His definition or description underlying the concept reads as follows:

Tolerance is the capacity for allowing or respecting the beliefs or behaviour of others when these differ from our own. It helps us to endure hardships or pain, enables us to adjust our relationships with each other and work together for a common purpose. It prompts us to cultivate the spirit of accommodation, dialogue and interaction. It smoothes interpersonal relationships. Tolerance is an essential prerequisite to all the areas of community life, namely religious, social and cultural (pp. 92&93).

In light of the foregoing quotation, it should be acknowledged that tolerance is an important aspect to the moral dimension. In this regard, it is inevitably important in

teaching. Teachers have a duty and obligation to demonstrate tolerance in and when carrying out both social and professional accomplishments. More specifically, from a moral view, tolerance is concerned with teachers' acceptance and respect for pupils, fellow teachers, and other people in society. Tolerance is very important in situations where there is diversity, in terms of social, political, economic, and cultural differences. Given the nature of teaching or education, teachers should therefore be ready to accept and accommodate these differences on professional grounds. This is borne out of the fact that teachers are responsible for students who may come from different backgrounds. Indeed, the poor, physically disabled, and slow learners look forward to receiving teachers' attention and protection. In an interview with teacher informants, tolerance was acknowledged as a factor for teachers' professional effectiveness and success.

Motivation factors to teacher professionalism

This section is concerned with the following two question: what has been the underlying motive for being interested in teaching and not other occupations? To begin with, in his article, *Society, Schooling, and Preparing to Teach*, Sirotnik (1990) argues that:

If we are at all correct in our arguments for teaching as a profoundly moral activity, then not just anyone can be a teacher, nor is teaching for anyone (p.314)

Giving the content of this quotation its due weight, it was thus considered necessary to critically establish and examine the nature of the motives that influenced both practising and student teachers to go into teaching. Basically, the aim was to explore the type and nature of people who enter into the occupation. Research findings revealed various determinants (see, for example, Sumra, 2004; Alphonse, 2005). In particular, in the research by Sumra it was found that:

Few of the secondary school teachers had teaching as their first choice. Many wanted to become doctors or engineers but their poor academic grades left no choice but to become teachers' (p. 12).

Yet, for the purpose of the present chapter, the researcher asked practising teachers and student teachers to identify factors which influenced their decision to choose teaching and not other occupations or trades. Research findings disclosed several different motivational factors for the entry into teaching.

Teachers' influence

Pupils spend the greatest amount of their daily time with teachers, who have significant opportunities to influence. The time spent by pupils in the company of teachers is, therefore, inevitably formative (Arthur, 2003, p. 319).

The influence of teachers emerged as a determining factor in persuading many people to choose a teaching occupation. In conversations, informants indicated that their former teachers, to a great extent, influenced them in making a decision about what occupation they should pursue as a career. This, however, raises one question, how did this take place? Findings disclosed different ways. First, to a certain extent, teachers' appearance (personality), especially, the way they dressed impressed many pupils in schools. This was a reason that made some pupils to think of teaching as a future career:

I remember there was one of my teachers when I was in middle school. Eh, he was a very smart! Eh, he was a man who was smart putting on a tie, short, and long stockings. So, the way he was treating students; if you had a problem he was helping. Thus, he was like a model. That influenced me most. Also, when I was in secondary school there was one teacher from Scotland who had a wife who was also a teacher. I saw both of them as very helpful people to students. They were really a man and woman of the people. Also, their life was a normal one but they were people of great help. Therefore, I found that I did not like any other occupation besides teaching. In the beginning of my first appointment people asked me if I were interested in other jobs; my reply was no because I like teaching (SCI).

This experience is in line with several scholars and research findings (see, for example, Sumra, 2004; Nsubuga, 2000; Chang, 1994). In particular, Chang argues that teachers have tremendous influence on children (p. 71). The second reason

worthy of note is economically, socially, and professionally oriented. Findings revealed informants who made the decision to pursue teaching just because of teachers' socio-economic status:

[...] When we went school, it was teaching and medicine that had good reputations. Apart from that, the role models that most of us in villages knew were teachers. Therefore everybody was indeed aspiring to be a teacher. I went to teaching just because I liked to be a teacher...the way we saw teachers in society, they were people with good standards of life and high respect. They were people that commanded high respect during that time... (TSD officer).

This suggests that the lives of teachers 'economically, socially, and professionally' acted as a factor to pupils and other people. This, however, was mainly the case with the experience of retired teachers, long serving teachers, and some education officers. Findings revealed that the teaching and health sectors were the most frequent professions that people came into contact with. Teachers, in this case, were the role models that everybody would have wished to emulate.

In light of this factor, the following observations can be made. First and foremost, teachers' influence impacted most on school children in rural areas. The explanation for this observation owes much to the fact that in many rural areas there are few other career prospects besides teaching. This is because, in Tanzania, almost every village irrespective of its remoteness has a primary school. In this situation, teachers act as representatives of the government. Teachers are viewed as contracted government employees and assume the role of civil servant and teacher (see, for example, Anangisye and Barrett, 2005).

Secondly, arguably, such influence is more pronounced in lower levels of education (pre- and primary schools). Thirdly, it should be borne in mind that the influence of teachers is not always positive. As discussed elsewhere, this is in the case for example where teachers' hygiene and clothing was not pleasant or where teachers used drugs.

Job security and assurance

Findings revealed evidence of many school and college teachers who went into teaching mainly because of 'job security and assurance'. Those interviewed indicated that teaching or education had an assurance of permanence. It was seen to have high job security in comparison with other occupations in the job market. But, what did they mean by job security? Amid redundancies in several different sectors, teachers were not affected. This is because it was the only occupation, in the research context, that had never been full, in terms of manpower. It is also true that unless one commits a very serious fraud, as discussed elsewhere, it was not common for teachers to be sacked. This factor suggests that fear of redundancy in other professions is one of the reasons for taking up teaching or education as a career. However, due to shortage of teachers, the occupation tolerated people who committed misdemeanours and consequently, this had implications for professional commitment.

Equally important is the fact that teachers thought of the occupation as having no strict regulations. There was evidence of lack of monitoring of teachers' academic and professional progress. For example, it was possible for a teacher to carry out his or her professional responsibilities for years without inspection. As a result, such an inefficient system created professional voids and unanswered questions. Teachers could do whatever they liked without being asked to account for their conduct or practice. As discussed elsewhere, this is the occupation that seems to have a place for anyone who feels like joining it irrespective of his or her merit. Arguably, this is the nature of job security in teaching.

Poor academic performance

'The teacher as educator has a primary concern in the development of the individual learner as a person as well as for his or her mastery of whatever is being taught' (Sokkett, 1993). Given this concern, there is little doubt that people who aspire to be teachers must be of high quality in terms of academic competence or qualification.

However, in the developing world, this would appear not to be the case (see, for example, Chapman and Mulkeen, 2003). In Tanzania, for example, findings showed that poor performance in examinations was a factor underlying the decision to join teaching. Sharing his experience, one teacher trainer³⁷ in a college of teacher education and training stated that 'my O Level academic performance did not allow me to go for further education' (CoT).

Findings revealed that this was the case with student teachers in colleges which offered diplomas in education. Students who performed poorly in the Advanced Certificate of Secondary Education (ACSE/A Level) opted for teaching³⁸. This finding was in line with several other findings, among others, an article by Towse *et al* (2002). According to them, the main reason given by students for not pursuing their choice of career was weak grades (p. 647). It is no wonder that 'there have been a lot of cries from the public on the lack of effectiveness of the teachers in the education system' (Mwaimu, 2001, p.24).

Influence of parents and friends

There is a great deal of relevant literature on the role of parents to children. Arguably, in many households, parents or guardians are the first advisers concerning children's futures (see, for example, Edynbry, n.d.). More specifically, Edynbry states that:

Intelligent parents of today are bent upon giving their children the best possible start in life, and are eager to be informed of everything that may help them in this (p. 9).

The role of parents or guardians was discussed during conversations with informants. Findings indicated that there were individuals who joined colleges of teacher

³⁷ He started as a primary school teacher before undergoing different academic and professional development programmes which lifted him to a degree level in education.

³⁸ However, in the recent years the trend has changed especially at university level. In 1990s and 2000s, the Faculty of Education at the University of Dar es Salaam has been attracting academically strong students into its education courses. Today, only first class students in their A Level examinations get admission.

education and training because their parents or friends advised them. Interestingly, for some informants the advice came after they had failed to secure an opportunity or placement in the occupations of their choice. Rather than remain idle they were advised to go for what was available. In this case, teaching was thought to offer vacancies. To such people, teaching as a career was almost imposed. Or, as discussed elsewhere, teaching was chosen as a last resort. In this light, several observations can be made. First, arguably, it is not that parents have seen qualities in their children that were relevant to teaching, but rather because there is fear that the children may remain without employment. Secondly, a view prevails that every person has the ability to become a teacher.

Thirdly, both these observations would appear to have professional implications on the side of the person who went into teaching because of external forces. Such teachers do not have reasons for undertaking teaching other than personal gain. Fourthly, many parents are ignorant of the key qualities essential to teaching. As discussed elsewhere, insofar as teaching is not differentiated from other occupations or trades, it is no wonder that many parents and other people spend a lot of money to secure places in colleges of teacher education and training or buy certificates that could qualify one for a place (see, for example, Mwaimu, 2001). From the foregoing observations, the question worth asking is, what should one expect from teachers?

Conclusion

The failure to have a better grasp of the inherent character of teacher professionalism is due to a certain extent to a serious failure on the part of school, college or university teachers to practise and live up to the highest moral standards of the teaching sector and general society. It is arguable that this failure rests both with the authorities responsible for recruiting people into the colleges of teacher education and training and applicants for teacher-training courses. Both the recruiting education authorities and the applicants lack adequate understanding of the meaning of teaching. Consequently, 'unsuitable' people have entered into the colleges of

teacher education and entered into training that should call for high levels of commitment and sacrifice.

Chapter 5

Teacher ethics in the curriculum of teacher education and training

To face a life full of challenges, it is essential to empower ourselves with good values. If all our learning and training cannot make us persons with good values, then our education is a failure.

Ignacimuthu, 1994, p.11

Introduction

The foregoing excerpt suggests that education should produce people who can be morally accepted by society's standards. This chapter takes the view that there is a significant relationship between the learning of professional ethics and ones professional conduct. Colleges, schools³⁹, institutes, faculties, and departments with teacher education and training programmes worldwide are responsible for the professional preparation of qualified teachers. In his paper, *Society, Schooling, Teaching, and Preparing to Teach*, Sirotnik (1990) argues:

[...] Teacher education is more a process of building moral character than a process of building a knowledge base, skills, and expertise (not that the latter are unimportant)' (p. 316).

This chapter also attempts to map out the place of teacher ethics in the curriculum of teacher education and training. Three relevant themes inform the chapter. Based on those themes, three connected research questions provide the framework for asking whether or not there is a significant place for professional ethics in the college curriculum.

³⁹ In this particular chapter, the researcher uses the following words centre, college, and school synonymously. The terms are employed to mean institutions of teacher education and training except where stated. This draws on the fact that during the colonial era the word college was not commonly used.

- a. To what extent has the curriculum for teacher education facilities taken into consideration aspects of professional ethics?
- b. What do colleges, schools, institutes, faculties, and departments of education do to promote teacher ethics?
- c. What challenges do the colleges or faculties of teacher education and training encounter in promoting teacher professionalism or ethics?

To address these lines of enquiry, the chapter focuses on the period from the legacy of colonial occupation through to the independence era. Analysis of the curricula between such periods was deemed necessary in order to situate the place of professional ethics in each teacher education and training programme.

Locating teacher ethics in the curriculum

The teacher education and training curriculum has a long-standing history in Tanzanian culture. The analysis of the place of teacher ethics in the curriculum draws from four phases of evolution of the teacher education and training curriculum. The first phase dates as far back as the post-slave trade teacher education and training era. The second and third phases focus on the period during the German (1885 - 1919) and British colonial occupations (1919 - 1961). The final phase captures the curriculum of teacher education and training in the independence era (1961 - 2004). For each phase, the focus is on the extent to which the curriculum of the teacher education and training has included teacher ethics.

Post - slavery era

There is little doubt that teacher education and training began with the abolition of the slave trade in East Africa in 1860s (see, for example, Lawuo 1978). The first

group of people to undergo a teacher education and training programme consisted of the freed slaves. The programme was a Christian Missionary's initiative in pre-colonial African societies. More specifically, the mission to train teachers was carried out by the French Holy Ghost Fathers (FHGF) and the University Mission to Central Africa (UMCA). Usually, mission stations and villages were used as teacher education and training centres. The aim of teacher education and training curriculum, during this time, was religious and evangelical in nature, concerned mainly with the preparation of African Christian teachers who could assist in preaching and spreading the word of God through the gospel (Clarke, 1960; Furley and Watson, 1978; Lawuo, 1978; Lawuo, n.d.).

In respect of the post slavery curriculum, there are two questions worth pursuing. How were teacher trainees recruited to the programme? Given the nature of the 'colleges' of teacher education and training at that time, it is perhaps surprising to learn that admission into the programme was on academic merit. It was invariably the academically bright recruits who found a place in teacher education and training centres. As the following observations indicate:

The academic stream consisting of the bright pupils who received six hours daily classroom work with an intention of preparing them for future training as local priests and teachers (Lawuo, 1978, p.50).

Arguably, this recruiting process seems at odds with recent Tanzanian experience. For many years, there has been a tendency among school students and members of the public to consider teaching as a low academic achievement activity as also observed by Mwaimu (2001), Wedgwood (2005), and King (2005b). Indeed, it is common to find poorly performing students finding their way into teacher education and training programmes (see, for example, Wangeleja, 2003). The teaching enterprise has been a refuge for many who did not have an alternative option. This finds support from Mhando (2006) who argues that 'generally, teaching has been considered as the field that absorbs candidates who would not have access into other careers' (p. 4). There is explicit evidence that this feeling is not new and has been for a long time a worldwide point of view (Waller, 1967). Such a 'treatment' has

implications for the quality of the teaching and learning process, especially in countries where the parents have little choice. To achieve quality education, teachers should be carefully selected and properly trained (Malekela, 2001).

The second question, however, is what was taught and learned in those early colleges? Research findings revealed that there were two kinds of study in these very early centres of teacher education and training programmes: the academic and industrial streams. The academic stream focused on Arithmetic, Geography, Swahili, and Bible knowledge. Carpentry, masonry, blacksmith, laundry and agricultural education subjects, however, were part of the industrial stream. It was obvious from this curriculum that there was not one single subject called teacher ethics. It is however possible that those moral values were taught and learned as part of Bible knowledge. It is arguable that given the character of Christianity, the moral virtues expected of teacher education and training programme would certainly include obedience, hard work, love, endurance, respect, fidelity, etc (see, for example, Chapters 18 and 19 of Leviticus: The Holy Bible: NIV⁴⁰). This early curriculum of teacher education and training was in place until the formal establishment of the colonial education system in Tanganyika that began with the Germans.

German colonial era

This section looks more deeply into the place of teacher ethics in the curriculum of teacher education and training during the German colonial occupation. The teacher education curriculum in the *Deutsch – Ostafrika*⁴¹ dates back to 1890s. The curriculum in German East Africa was implemented in two ways. Going by the name

⁴⁰ It should however be borne in mind that all versions of the Holy Bible carry this message. Essentially, ethical or moral virtues are discussed in every book of the Holy Bible, that is, Genesis through to Revelation. The only distinction in versions rests on the difference of the language used.

⁴¹ The German for *German East Africa* comprised the modern-day territories of Tanganyika, Burundi, and Rwanda. However, in the context of this project it refers to Tanganyika (Tanzania Mainland).

of *oberschule*⁴², the first teacher education curriculum during German colonial rule was launched in 1892 in the present Tanga region. The programme was carried out along with other forms of training such as clerical, industrial and academic streams. What was the focus of teacher education and training curriculum in terms of subject matter? In the *oberschule*, as elsewhere in other German colonial levels of education, teacher education and training aimed at inculcating, *inter alia*, a liking for order, cleanliness, diligence and dutifulness and a sound knowledge of German and of patriotism (Cameron and Dodd, 1970; Hirji, 1980).

Actually, it was an ideological influence through which the German colonial rulers depended and promoted economic, social, and political culture. What was taught or learned intended to make people help the colonial masters realize their main objective of economic exploitation. Arguably, any teaching of a moral values-related subject was in accordance with loyalty and respect for the colonial masters and state institutions (Mbilinyi, 1979; 1980; Mmari, 1979; Lawuo, 1978; Rodney, 1972). More specifically, Rodney indicates that:

[...] In practical terms, the education with all its warped values meant that the educated handful went as far as colonialism would allow Africans to go in the civil service or in the employ [sic] of private capitalist firms (p. 272).

Thus, upon graduation, teachers were expected to transmit colonial values to school pupils and other people in society. In sum, the German colonial government used coercive techniques to make people loyal. In her paper, *History of Formal Schooling in Tanzania*, Mbilinyi (1979, p.78) indicates that 'caning was as important as the teaching of German history in producing submissiveness and acceptance of the colonial system'.

Besides the government owned teacher education and training facilities, there was another important wing of teacher education and training, the missionaries. Indeed, this was a mere continuation of missionary educational activities that preceded the formal establishment of colonial occupation. Teacher education and training

⁴² This is a German name for high school probably the highest level of formal schooling in Dutch East Africa – the present Tanzania Mainland (see, for example, Cameron and Dodd, 1970,56).

programmes, in this case, operated along with the colonial government schools. They involved the preparation of African Christian teachers through the church owned 'schools' or missions. These teachers were to be involved in Christian missionary activities such as preaching the word of God.

In his unpublished paper, *Indigenous Education in Pre-Colonial Tanganyika*, Lawuo (1978) indicates that there were different missionary societies that carried out their own schooling systems. Actually, the difference was not between the Government and Church owned teacher education and training facilities only. Even within the framework of missionary educational activities there were significant differences. Each Christian denomination had a curriculum for its own teacher training programmes that perpetuated church doctrine. For instance, the curriculum for teacher education and training facilities in the Lutheran schools had diverse subjects. The subjects ranged from religious to academic ones. As an example, in 1902 the teacher education and training curriculum programme for second year teaching assistants for a school or 'teachers' college' based in the present Kilimanjaro region included the following different but related subjects.

Table 5:1: Teacher education and training subjects by time allocation

Subject	Hours per Week
Introduction to Christian Belief	4
Bible Knowledge (Old Testament)	4
Mathematics (Arithmetic)	4
Written Composition	3
Bible Knowledge (New Testament)	2
Handwriting	2
Singing	2
The Church Year (Festivals)	1
Explanation of Sunday Texts	1

Source: Furley & Watson (1978, p.51)

From Table 5:1 the following observations can be made. First, the curriculum did not contain an independent subject called ethics. Secondly, the church teacher education

curriculum was predominantly religious in character. Over fifty percent (50%) of all subjects were church related in nature and character. It is also evident that more time on this programme was spent on church activities. Last, but not least, as noted in the table above, the curriculum did not have provision for professional or pedagogical subjects for the teaching assistants.

However, as time went by there were reforms to the curriculum. For example, before the outbreak of the World War II (WWII), more academic and pedagogical courses were taught and learnt by teacher trainees at the Lutheran seminary (Lawuo, n.d.). This reform shows a slight change from the previous one. The main subjects were Bible knowledge, reading and writing, arithmetic, local geography, and composition. Others included hygiene, teaching methods, and teaching practice. On the basis of these changes, the following observation can be made. The subjects that were designed for the preparation of teachers in Christian missions can be summarised as academic, health, and spiritual as well as pedagogical studies. This change did not include a further subject in morality. However, as a Church institution would not have afforded to neglect the moral aspects of its teacher trainees, it is arguable that moral values were embedded in other subjects such as church teaching, and the Bible knowledge as discussed elsewhere. In this context, moral education and training is addressed from the religious perspective.

In sum, there is no explicit evidence of professional ethics as an independent discipline in the curriculum of teacher education and training during German rule before the outbreak of the war in 1914. The next section is an attempt to explore the place of teacher ethics in the curriculum in teacher education and training during the British Trusteeship era in Tanganyika.

British occupation era

The teacher education and training curriculum in the British 'colonial' period dates from 1919 through to 1961. The British took over the teacher education curriculum from where the missionaries and Germans left off. But, while the Germans gave

priority to the economy, leaving education in the hands of the Christian missionaries (see, for example, Furley and Watson, 1966, p. 472), the British colonial government was concerned with education development along with other sectors. The curriculum during this era operated in the wake of post-First World War wounds. The taking-off of new teacher education programmes did not begin smoothly due to the widespread impact of the war. This was a period of reorganisation and reform of teacher training facilities. Consider, for example, the following passage:

Teacher training really only got under way in the late Twenties, and considering the urgent need for teachers immediately after the War, this was a late start. But at first the mission hoped to find and reenlist many of their old teachers who had been scattered by the war, and then the government relied on the missions restarting some of their old training schemes, which they were slow to do (Furley and Watson, 1978, p.146).

As in the German colonial era, teacher education during British rule in Tanganyika was pursued through two channels. The first route was the religious one running mainly under the Church mission owned colleges or schools. This route was a mere continuation of church educational activities that began long before colonialism. In light of the report of the Phelps Stokes Commission, by 1925 there were already seven schools of teacher education and training under Christian missions in Tanganyika (see, for example, Jones n.d: 189). With time, the number of such schools increased. For example, in his book, *Church and Education in Tanzania*, Gottneid (1976) shows that by the end of 31st March 1931 there were about sixteen (16) teacher-training centres owned by different Christian denominations. Since it was a continuation the subject matter did not differ much from the curricula in the German colonial rule. Perhaps the only difference worth noting rested on the emphasis of the curriculum. During this period the focus was on the primacy of community needs. To be in line with the popular government's *philosophy of adaptation* (see, for example, Thompson, 1968; Jones, n.d.), all that was taught and learned was community oriented.

Research findings reveal that the emphasis on what was to be taught and learned varied from one college or school to another depending on the ownership. For

example, what was taught in the Anglican Church schools or colleges differed from other Christian denominations such as the Roman Catholic or Moravian. Consider, for example, the following quote:

Not only were there doctrinal differences but there were also strong national differences... In 1938, of 306 educational missionaries, 84 were British, 94 were German, 44 were Dutch, 27 were Italian, 22 were Swiss, 19 were American, and 16 were French. Foreign missionaries brought with them the educational ideas of their homelands and varying degrees of loyalty to the British authorities (Gottneid, 1976, p.48).

Despite such denominational differences, it would seem that all curricula rested on the perpetuation of Biblical or Christian values. The reason for this, as discussed elsewhere, is that teachers who successfully graduated from those colleges or schools were expected to help in spreading the Word of God and Church doctrine.

The British colonial government, on the other hand, had to prepare teachers for its schools. Indeed, British colonial teacher education and training drew much on the Phelps Stoke Commission report of 1924. More specifically, the report was concerned with the conditions of native education in East Africa and possible suggestions for improvement. Among other things, the commissioners raised the need for character development and moral education at every level of educational activity. All this was to be achieved through the *philosophy of adaptation*. In essence, the philosophy of adaptation holds that relevant education should cater for people's needs: '... the main emphasis of this Report falls upon the need for an education adapted to the conditions under which the majority of the African people live to-day...' (Jones, n.d, p. 8).

The foregoing quote shows that the curriculum of teacher education and training was to be in accordance with the philosophy of adaptation. The teaching of moral values was challenged to reflect community or people's needs: 'character development must be removed from the abstract realm of ethics and related to concreted conditions and the daily experiences of life' (p. 18). Thus, in order to make the teaching and

learning of ethics practical, the commission identified several different methods of character development (see, for example, Jones, n.d, pp. 14 & 15):

- a. The personal example of the teaching staff is probably the most fundamental influence for character development as for all other objectives of education. Exhortations and school machinery are but sounding brass and tinkling cymbal if the life of those responsible for education does not personify the ideals advocated.
- b. Organizations related to church life and regular and special services of a religious, ethical and devotional character have a distinct value, whether they are designed for the teaching staff or for the pupils. They will, of course, reflect the varying degrees of community consciousness that have been realized by the school officers.
- c. Moral and religious instruction in the school curriculum will reflect the results of the researches made into the character needs of the community. The outline and questions suggested above for the survey of the community may be made the basis of the instruction and the facts assembled may supply the context. The subjects will be taught with the vitality of a teacher who has seen and felt these needs. Such moral and religious instruction will of course be associated with the study of the Bible, the one book which is related to the needs of all people at all times.
- d. Most inclusive of all is the coloring of every school activity, whether in the classroom, laboratory, field, shop, dormitory, dining-room, playground, church or school chapel, whether in the teaching of reading, writing and arithmetic, or in the discussion of health, environment, family life or recreation, with influences favourable to the formation of character. The whole life of the school must reflect such a vital interest in character development as to leave the pupil in no doubt as to its primary importance.

In light of the above passages, the following observations about the place of teacher ethics in the curriculum of teacher education and training can be made. First, during the British colonial era, religion played a crucial role in promoting character and moral values. As a result, the government owned schools of teacher education and training taught academic and professional subjects with an emphasis on religious subjects. Furley and Watson (1978, p.144) indicate that:

The government was fully aware that these mission schools gave moral training which the government central schools to a certain degree lacked, and an effort was made to supply the moral code and training in ethical standards which it was felt went with a western type of education, especially when the new ideas cut across tribal usages and tribal authority. Thus the missionaries, and also the Koranic teachers, were called in to instruct the boys in their respective faiths: government schools were not godless institutions, but headmasters were very often sensitive about their shortcomings in the way of religious groundwork.

Secondly, although the relevant literature does not seem to specify the subjects taught in the government-owned colleges or schools of teacher education and training during the British colonial occupation, there is explicit evidence that the training centres of teachers were concerned with professional training (see, for example, Cameron and Dodd, 1970, p.179). With the exception of the Phelps Stokes Commission Report, there is no solid evidence of a subject or course called 'teacher ethics' insofar as the teacher education and training curriculum in the British colonial era was concerned.

Thirdly, the British colonial government marked a turning point insofar as character and moral development was concerned. By 1945, the government had already had eight teacher training centres, and in the 1950s there was concomitant expansion of teacher education and training (Cameron and Dodd, 1970). In light of the philosophy of adaptation, teachers were important in passing on to students all the character and moral values upheld not only by the community but also the colonial masters. In sum, it is arguable that the emphasis on moral education during this era is a matter of concern to educationists. Given the nature of colonialism, moral education for teachers was inevitable. In his chapter, *Teacher Training in Tanzania*, Mmari (1979, p.119) asserts that 'teachers trained in these institutions were expected to be loyal to the colonial masters and to propagate the colonial ideology'.

Curriculum in the independence era

The curriculum for teacher education and training in the independence era is built on the foundation laid down by Christian missionary educational activities before and

during the colonial period. The curriculum of teacher education in independent Tanganyika was a legacy from the British colonial education system. At independence, the teacher education and training curriculum began with a 'capital' of twenty-two⁴³ colleges (see, for example, Knight, 1966). These colleges were scattered all over the country catering for a few Tanganyikans mainly on a racial and religious basis (see, for example, Nyerere, 2004). The white people got the best of everything (education, facilities, etc) followed by the Asians and then Africans who got the least. Besides the race problem, after independence there was also a dire need for qualified and competent manpower in all fields and sectors. These two problems had implications for democratisation of education at all levels in the country. In consequence, expanding and developing teacher education was meant to solve the problem of manpower. The teacher education and training curriculum was therefore central and one of the strategies to address personnel shortage in the country (see, for example, Knight, 1966; Skorov, 1966). Teacher training that was formerly concerned and focused on the preparation of teachers for primary education, became inclusive in form and character. Now it was to focus on the preparation of teachers for primary, secondary, and teacher training education. To realize this end, several different initiatives for the preparation of teachers were developed. While new colleges of teacher education and training were built, the old ones were expanded to increase their capacity.

College of teacher education and training curriculum

The curriculum for teacher education and training at this level catered for teacher trainees pursuing a certificate and diploma in education. As of the time of fieldwork there were forty-eight (48) colleges of teacher education in the country. Of these, thirty-four (70.8%) colleges were government-owned whereas the remaining fourteen (29.2%) were privately organised and run mainly by religious societies

⁴³ At the time of fieldwork there were already forty-eight colleges of teacher education throughout the country. Of these thirty-four (70.8%) were government-owned colleges also scattered all over the country.

(United Republic Tanzania (URT), n.d.b). Usually, the certificate and diploma in education are for primary and secondary schools or college teaching respectively. To locate the place of teacher ethics, it is essential to get grips with the aims and objectives of teacher education in the project site. This was indispensable because, in principle, what is taught or learned in colleges is determined and guided by the aims and objectives. To address the aims of teacher training at college level, it was deemed necessary to separate two periods of teacher education and training:

First period: This covers the period before 1996. During this period the teacher education and training curriculum was run to attain several different major aims (Wizara ya Elimu ya Taifa, (WET), 1980, iii). The aims are presented in Box 5.1.

Box 5.1

The aims of teacher education

1. To educate student teachers in the true meaning of the Tanzanian concept of *ujamaa*⁴⁴.
2. To train students to be dedicated and capable teachers with an understanding of, and care for, the children placed in their charge.
3. To deepen the students' own general education.

Source: Wizara ya Elimu ya Taifa (Ministry of National Education), 1980

In light of the aims in Box 5.1 the following observations can be made. For many years, the priority of teacher education was ideological in character with content coming secondary (Mmari, 1979). The teacher education curriculum was carried out in such a way that it focused on promoting and inculcating the policy of *Ujamaa na Kujitegemea* (Literally, 'Socialism and Self-reliance'). Indeed, during this era, all

⁴⁴ The Kiswahili word for familyhood, it was used as a term for the Tanzanian version of African Socialism whose main characteristic features, among others, all major means of production in the hands of people, human dignity and equality, the fight against exploitation, and work for every physically able person (see, for example, Nyerere, J.K. 1968a) *Ujamaa: Essays on Socialism*. London: Oxford University Press)

teaching was directed towards promotion of socialist values; and college teacher trainers who appeared to contravene this mission would not have been tolerated:

That only those who are sympathetic to the ujamaa cause should be given the task of preparing teachers; cases of some methods teachers 'avoiding' literature currently used in schools should not be allowed (Mbilyni and Mwobahe, 1975, p. 56).

As for the second aim, it is evident that the focus was on the psychological development of children. Teacher trainees were trained to understand the children under their care. A teacher's responsibility was to the welfare of pupils' learning needs. Thirdly, the curriculum was also concerned with teacher trainees' mastery of the academic subjects. From these three perspectives, it is obvious that the teaching of professional values does not seem to have been well defined. To a certain degree, the second aim would seem to have some relevance to professional virtues. Practising teachers already in the field indicated that there was no course called 'teacher ethics' in the colleges of teacher education and training.

To attain the stated aims, the topics given below were taught. To begin with, at grade IIIA⁴⁵ level which is in particular concerned with the preparation of primary education teachers, the curriculum was divided into five parts, namely philosophy of education, psychology, curriculum and evaluation, and educational administration. Of these, philosophy of education consisted of some aspects that were directly related to teacher professionalism. In particular, such aspects of professional values included a topic on the role of teaching. Teacher trainees were supposed to be acquainted with teacher education and training in colleges, teacher's qualities (accountability, respect, self-confidence, cooperation, patriotism and creativity), and the responsibilities and work of a teacher. Others included the importance of teacher's professional development, and pupil evaluation (Wizara ya Elimu ya Taifa,

⁴⁵ In the research setting, teacher education and training is at three levels. In principle, the first level or grade IIIA (or simply Grade A) certificate caters for primary schoolteachers. The second level is diploma in education, and it is primarily for secondary school or college of teacher education and training teachers. Finally, a degree in teacher education and training is for university, college and secondary education teachers (especially from form three to six). For the related classification, see, for example, the *Education and Training Policy* issued in 1995 by the United Republic of Tanzania.

1980, pp. 1&8). This, however, raises the question: how deeply were colleges of teacher education and training into teaching an understanding of these aspects?

At diploma level the curriculum was divided into different sections: philosophy of education, educational psychology, curriculum development, research and educational measurement and evaluation, and educational administration. Contrary to Grade IIIA, the section on philosophy of education at diploma level did not have any provision for teacher ethics. Instead, it consisted of topics such as objectives of teacher training programmes (this was taught in the context of the socialist framework), education in general, education after the Arusha Declaration⁴⁶ and theory of different education systems. From the researcher's experience as a teacher trainee in one of the teacher education and training colleges, during philosophy of education lessons, emphasis was placed on the definition of philosophy and the contributions of educational thinkers (philosophers) to educational thought. Findings indicate that this is how philosophy of education was taught in all colleges of teacher education and training throughout the country.

In view of the diploma curriculum sub-topics, the following conclusions may be drawn. First, there is little doubt that socialist values were taught and learned at the expense of professional values. Given this, the emphasis on what was taught had to do with socialist relations. Secondly, despite the curriculum focussing on some aspects of professional values, it is not evident that colleges of teacher education and training had teacher trainers 'competent' to handle these aspects. This reflects the researcher's experience as a student teacher, and the fact that, by the late 1980s, many colleges of teacher education and training did not have enough books on teacher professionalism. By and large, student teachers relied on teacher trainers' notes —popularly known as yellow notes. This observation is also discussed by (Wedgwood, n.d.).

⁴⁶ This was a declaration that outlined Tanzania's Policy of Socialism and Self-Reliance. It was a result of the meeting of the National Executive Council (NEC) of the then ruling party - - Tanganyika National Union (TANU) that met in Arusha. In particular, the declaration dates back to February 5th 1967, and it is named after the place where the meeting took place - - Arusha region. This marked a turning point in terms of Tanganyika's political, social, and economic life.

Thirdly, it is clear that there was no single course in teacher ethics in colleges of teacher education and training. Consider, for example, the following experience by a former student teacher at CoTET₃. According to the experience of this in-service informant teacher ethics was partially covered in psychology:

In fact, issues of ethics were embedded in the subject of psychology. In psychology we learnt several matters about ethics such as integrity and how to behave as teachers in terms of dressing, speaking, and interaction with students. In third year, in general, this was a very short period. We learned counselling and child development. In general, we were told about important issues that as teachers must be considered (TT).

Research findings revealed that some aspects of teacher ethics were not taught at all. According to one informant from the Teachers Service Department (TSD), a former college teacher trainer there was negligible teaching of some topics. This was true of all topics or sub-topics that were not often examined in the final examinations. This was a traditional kind of teaching which was examination-oriented. Consider, for example, the following comments by one former teacher trainer in colleges of teacher education and training:

I think we have problems in teacher training colleges in that a lesson, which in the past was called UTS⁴⁷ that aimed at teaching the teacher trainees professional ethics and its regulations. But, in our teaching we usually say this one is not examined and if a question comes from this section it is likely to be very difficult. We concentrate on teaching teacher trainees to pass examinations. So this topic should, perhaps be emphasized (TSD officer)

The teaching and learning process in colleges of teacher education and training as in other levels of the education system of most communities in the Developing World is, to a certain extent, determined by what is popularly referred to as 'diploma disease syndrome' (see, for example, Dore, 1976). Arguably, however, this defeats the true aims and objectives of teacher education and training programmes.

⁴⁷ UTS is an abbreviation for the Unified Teachers Service. It dates as far back as 1961 as part of the Ordinance that aimed at making a provision for a single System of Education in the Territory (Tanganyika). More specifically, its establishment resulted from the recommendations by the Binns Mission of 1952. For a detailed historical background about the Unified Teachers Service, see, Cameron & Dodd, 1970, pp. 178, 179, & 181).

Second period: This focuses on the curriculum from 1996 to the present. As noted elsewhere, the curriculum for teacher education and training has been changing over time. In 1996, the government through the Ministry of Education and Vocational Training (MoEVT) issued a new curriculum of teacher education. There were significant changes in terms of aims and subject matter. Contrary to the previous curriculum, the present one consists of several different aims and objectives (URT, 1997, p. iii). These aims and objectives are presented on Box 5.2.

Box 5.2

The aims and objectives of teacher education

1. To impart to teacher trainees theories and principles of educational psychology and counselling;
2. To impart to teacher trainees principles and skills of pedagogy, creativity and innovation;
3. To promote an understanding of the foundations of the school curriculum;
4. To sharpen the teacher trainees and servicing teachers and tutors knowledge and mastery of selected subjects, skills and technologies;
5. To impart skills and techniques of research, measurement and evaluation in education;
6. To enable both teacher trainees and servicing teachers and tutors to acquire organizational, leadership and management skills in education and training;
7. To promote gender and balance in teacher training.

Source: The United Republic of Tanzania (URT), 1997

In light of the information on Box 5.2, it is evident that while these aims and objectives capture different teaching and educational aspects none of them

exclusively deals with the ethical dimension. This is true of the courses taught in all colleges of teacher education and training.

In particular, the aims and objectives in Box 5.2 were designed to be achieved through the teaching and learning of the following education courses: foundations of education; education research, measurement and evaluation; and educational psychology, guidance and counselling. As seen, none of those has an explicit focus on teacher ethics. The only aspect of professional ethics features in educational psychology, namely guidance and counselling. More specifically, this aspect is covered under the following sub-topic: 'Moral, spiritual and emotional development' — though even this is in connection with child development. The teaching and learning of this component is approached from a psychological viewpoint. As for 'the foundation of education' course which under normal circumstances would embrace ethical aspects, its main focus is on education in general, educational trends and issues in Tanzania, sociology of education, and educational management and administration.

In light of the aims and objectives of Box 5.2, it can be argued that while there are specific aims and objectives catering fully for other aspects of education there is none that exclusively grapples with the ethical dimension. There are possible explanations for this shortcoming. First, arguably, there are no curriculum designers and developers with expertise in the ethical dimension of teaching. Secondly, it is also possible that there is no clear policy that guides preparation of professional teachers in the country. Every individual involved in curriculum development has concentrated on his or her specialist areas of competence. Thirdly, the lack of teaching and learning materials could be a reason for the omissions in question. Accessing relevant teaching and learning materials is a serious problem of the country.

Finally, while the previous curriculum (see, for example, Box 5.2) emphasized the academic component (see, for example, the third aim), the present curriculum (see, for example, Box 5.2) does not have provision for the academic component. Even

curriculum designers and developers have raised a concern over the academic content (see, for example, Babyegeya, 2002; Alphonse, 2003; Wangeleja, 2003). Instead the emphasis is on the pedagogical courses. But, since colleges of teacher education and training have been receiving academically weak students there is a risk of producing teachers who will not be able to deliver quality subject matter. Certainly, this has implications for teaching that can promote quality learning among pupils. More specifically, in his article, *Innovations in the new teacher education curriculum*, Wangeleja indicates that:

[...] Many candidates in TTCs are under qualified and actually need strong doses on academic content. It is most likely; therefore, that dropping the academic content will lower the quality of TTC graduates rather than raise it (p. 25).

However, perhaps due to pressure of current widespread professional misconduct among teachers (see, for example, Chapter 3), the government, through the Ministry of Education and Culture, has recently reviewed and issued a new curriculum for the *Foundation Education course* at certificate level (Grade IIIA) (see, for example, Jamhuri ya Muungano wa Tanzania — JMT (United Republic of Tanzania (URT), 2003⁴⁸). In particular, the curriculum review considered and incorporated an important component of teacher professionalism. The sub-topic *Education of Ethics* is covered under the major topic, *Education and Community*. There are several different objectives for teaching this sub topic (Jamhuri ya Muungano wa Tanzania (URT), 2003, p.6). These objectives are presented in Box 5.3.

⁴⁸ This is a new syllabus for a Foundation Education course. According to the introductory note by the Chief Education Officer of the Ministry of Education and Culture, the syllabus was prepared to enable student teachers in colleges of teacher education and training at certificate level to understand teaching theoretically and practically.

Box 5.3

The objectives of teaching education of ethics⁴⁹

1. Define the concept ethics;
2. Describe the importance of ethics in education;
3. List some different types of ethics in Tanzania;
4. Describe techniques of teaching ethics in primary schools.

Source: JMT (URT), 2003, p.6 (Translation by the researcher)

In light of Box 5.3, the following suggestions can be made. First, it is arguable that this curriculum has come late. The topic on teacher ethics has been incorporated into the curriculum, but many teachers have already gone astray professionally (see, for example, Chapters 1 & 3). Secondly and more importantly, though published in 2003, by the 2004/2005 academic year, the curriculum was not yet in place by February 2005. Through interviews with teacher trainers, the researcher discovered that all colleges of teacher education and training that he visited had not received a copy of this new syllabus. Thirdly, while the teacher education facilities for this programme took into consideration one aspect of professionalism, it is still evident that its counterpart programme (the diploma in education programme) that followed conventional methods did not have any provision for professional ethics. Fourthly, even within this sub- topic, it is arguable that its content and objectives are not adequate enough to address key features of teacher professionalism.

⁴⁹ The researcher made the translation. The original text is in Kiswahili: (1) Kueleza dhana ya maadili; (2) Kueleza umuhimu wa maadili katika elimu; (3) Kutaja aina mbalimbali za maadili ya Kitanzania; (4) Kueleza mbinu anuai za kufundishia maadili katika shule za msingi (see, for example, Jamhuri ya Muungano wa Tanzania (United Republic of Tanzania), 2003).

a. University teacher education curriculum

The curriculum of teacher education and training programmes at university level dates back to 1964⁵⁰. This followed the establishment of the department of education in the University College of Dar es Salaam, marking the beginning of teacher education for graduate teachers in the country. Essentially, this was meant to prepare teachers to teach in secondary⁵¹ schools. Since its establishment as a department, now the Faculty of Education (FoEd), the curriculum has to date been and is still being reviewed in order to meet ever-changing society needs. In the context of this curriculum review, the question is that of the extent to which the changes considered teacher ethics. To address this concern, it was deemed necessary to examine the aims of the teacher education and training curriculum also at university level. The main concern about the teacher education and training programme rests on the acute shortage of graduate teachers in the country (see, for example, <http://www.edu.udsm.ac.tz/background.htm>):

When the Department of Education was established, within the departmental nomenclature of the Faculty of Arts and Social Sciences, it was a decision that had been made against the background of a critical shortage of graduate teachers that a new nation had been facing since the time of independence in 1961.

To address this concern, different courses have been pursued since its inception. Today, in particular, the courses are clustered and managed by five departments that work closely. The departments include educational foundations (EF), educational planning and administration (EPA), and curriculum and teaching (CT). Others are educational psychology (EP), adult education and extension services (ADE), and

⁵⁰ Before this year, teacher education or training at degree level was carried out at both Makerere College in Uganda and the East African University in Kenya.

⁵¹ Initially, the focus on the preparation and production of graduate teachers for secondary schools, although the experience shows that today several different graduates look for employment with the private sector, especially in the English medium primary, nursery schools, private secondary schools, and in non-teaching business. This move, mainly caused by low motivation, has left government owned schools with a serious shortage of graduate teachers.

physical education, sports and culture (PESC) (see, for example, University of Dar es Salaam (UDSM), 2004, pp. 122 & 141).

To locate the place of teacher ethics in the curriculum for teacher education at university level it was necessary to critically examine the curriculum for all education courses. In addition, the researcher held in-depth interviews with student teachers. During interviews, the researcher invited student teacher informants to indicate whether or not there was a specific course in teacher ethics. The following question was asked: in your education courses, is there any course in teacher ethics or anything of the sort? The experience of all selected student teachers is captured in the following:

Perhaps, in the first year, during an orientation to teaching practice, there was a talk on issues related to ethics. It was at that time that I encountered issues of code of conduct that were important for teachers. We were even given booklets in which student teachers are told how to behave during teaching practice. More than that it was all about academics only. In the professional courses, ethics does not feature overtly. I can say that what is clear so far is that there was emphasis on teacher ethics during the orientation to teaching practice (TT).

From this, it is clear that there was no independent course in teacher ethics besides the introductory course to Teaching Practice. Also, findings resulting from a critical document study, especially the teacher education curriculum in the Faculty of Education, reveal the following. As of today, there were more than seventy-five education courses - some major, some electives. Perhaps, surprisingly, of these courses, there was no single education course in the ethical character of teacher professionalism. This has been the trend since the establishment of education as a department, and later an independent Faculty of Education. As elsewhere, courses in educational foundations have exclusively dealt, for example, with general philosophy, sociology, and history of education, but such aspects as ethics are rarely linked to teaching, education and professionalism.

b. Unconventional teacher education and training curriculum

In addition to conventional teacher training facilities, there have been the *mafunzo ya ualimu nje ya vyuo* (The clause refers to unconventional or off college teacher training facilities, which were strategies for addressing the shortage of teachers in colleges and schools). The unconventional curriculum began in the 1970s. Usually, 'teachers' in this category did not receive teacher education and training through conventional formal procedures. Instead, they attended a programme consisting of on the job training. For one example, there was the popular *ualimu wa UPE*⁵². Through this programme failures of the Primary School Leaving Examination (PSLE) were used to teach in primary schools whilst undergoing teacher education and training (Osaki, 2001).

As part of their training and in order to qualify for the teaching post, they had to perform three tasks. First, they attended teacher training classes for twelve days a month for three years. Secondly, they had to attend a six-week residential training course and undergo supervised primary school teaching. Thirdly, though this was not compulsory, they were supposed to take correspondence courses and listen to related radio programmes (see, for example, The World Bank, 1988). To understand what was taught in this sector of the teacher education and training programme, the researcher asked informants, former Universal Primary Education teacher trainers, to identify the specific subjects of study. The aim was to examine the professional package that these teacher trainees received. Research findings from interviews with informants who facilitated the preparation of UPE teachers showed several different academic subjects, among others, Education, English, Swahili, Mathematics, Science, History, and Geography.

⁵² This was a famous Swahili saying common in the 1970s and 1980s. Literally, it means 'Universal Primary Education teachers'. Such teachers were part of government initiatives to reduce the shortage of teachers in primary schools caused by the Universal Primary Education programme. This category of 'teachers' included standard seven leavers who without any formal teacher education and training were employed to teach in primary schools.

From these subjects it is obvious that this teacher education and training channel also did not have a place for a course in teacher ethics. It was mainly concerned with academic subjects. More specifically, the focus was on familiarizing them with subjects taught in primary schools. Yet, given the way this programme was organised and run, it is difficult to believe that such teacher trainees really attained the expected knowledge base to make them competent primary education teachers (see, for example, Ishumi, 1988). More specifically, Ishumi indicates that:

Most of these teachers love and are able to teach only one or two subjects, namely political education and/or “self-reliance” outdoor work. These are subjects that seem to demand little or no strenuous intellectual effort in terms of basic or follow up reading, lesson preparation or scholarly discussion and debate... On the other hand, the same many teachers have frequently shunned or asked their heads of school to spare them from teaching mathematics, science, geography and several other core subjects (p. 12).

It should be remembered that these teacher trainees were academic failures. Moreover, some of them were recruited from bars and other places where they worked as staff. Research findings from interviews with former facilitators of universal Primary Education (UPE) teachers indicated that some of these did not even finish standard seven. However, despite the shortfalls of this programme there were a few individuals who were capable, and who made it to different institutions of higher learning.

c. Crash programmes teacher education curriculum

The government through the Ministry of Education and Culture carried out a teacher training crash programme for sixth form leavers. For example, in 2004, students who performed better in their form six examinations (A Level) and showed interest in teaching were recruited into a one-month induction course (see, for example, Osaki, 2004; Wedgwood, 2005). Commenting on crash programmes, one informant from the Ministry of Education and Vocational Training (MoEVT) said:

All this is due to the shortage of teachers. Many secondary schools have been established, but how do you solve that problem? There must be a way of

solving it. Thus an advertisement was made and this was for a crash programme to the young people who performed well and would want to pursue a Diploma in education. But before they go to the course were taken in order to start teaching in schools. It is true; they were taken for a certain period of time and undertook their training at Dar es Salaam, Morogoro, and Butimba Teachers' Colleges. It was for three weeks. After that, they were allowed to teach and as of now they are in field. But they have time that they must go to colleges. This will be after two years (Education Officer).

Basically, the course is meant to orientate these 'teacher trainees' to the basics of the teaching profession. As the quality of the teaching enterprise rests on professional standards, the fundamental question worth pursuing is, what was taught this category of 'student teachers' to qualify them as professionals? Research findings indicated that the curriculum for this induction course was essentially intended for licensed secondary school teachers. To prepare such people for the profession, their curriculum consisted of four modules (United Republic of Tanzania (URT),⁵³ 2004b). The first module was about the basics of the teaching and learning process. In module two, teacher trainees were expected to grasp the nature and character of the teacher and teaching profession. The third one was focussed on educational psychology as it intended to introduce teacher trainees to issues pertaining to adolescence and schooling. Finally, module four dealt with matters related to school organisation and management.

In light of these modules, it can be said that the teacher education and training curriculum at this level has taken a new turn. Module two has provision for teacher professionalism. This module intends to expose teacher trainees to a few aspects of teacher professionalism albeit inadequately addressed. In particular, the module addressed three major topics —the teacher, the teaching profession, and the professional code of conduct. Each topic in the module aimed to attain several different objectives. For example, for topic one, teacher trainees were expected to

⁵³ In Tanzania, there are two categories of teachers (see, for example, The Education Act, Cap 353, R.E. 2002, (Act No.25 of 1978 – amended in 1995). The first includes the trained teachers. These teachers get into the teaching sector through colleges of teacher education and training. The number of years in a college depends on the level of qualification. For example, at certificate level it usually takes 'two years', a diploma in education is two years, and three or four years for a degree level. The second type includes untrained teachers. Untrained teachers get into the teaching profession through unconventional ways. Usually, 'teachers' in the second category have only subject knowledge coupled with elementary training in the pedagogical skills.

give a definition of the term teacher, a description of the role of the teacher in the teaching and learning process, an explanation of the expected competencies of a teacher and an analysis of the ideal qualities of a good teacher. Others included practice of major roles of a teacher and description and application of the professional code of conduct for teachers in Tanzania. As for topic two, the student teachers were expected to explain and describe the meaning of the concept profession and the characteristics of the teaching profession respectively. Last, but not least, the objectives for topic three focused exclusively on the explanation of the professional code of conduct for Tanzanian teachers and the possible consequences for any teacher who failed to observe and adhere to the professional code of conduct. As discussed elsewhere, student teachers were exposed to ethical considerations in terms of educational regulators, that is, code of ethics.

This crash programme, however, raises the following reservations. First, three weeks is inadequate for these teacher trainees to gain proper insight into teacher professionalism. The period was not enough for this category of student teachers to internalise professional and pedagogical know-how within such a short time. In his paper, *Tanzania: Reflections on the Secondary Education Analysis and Development Programme*, Osaki (2004, p.9) indicates:

There is also the planned induction training and licensing of even the weaker "A" level candidates to become teachers through a one-month induction programme... As we go to press, verbal discussion with the Director of Secondary Education indicated that the training this year will be for only two weeks; omitting Sundays this turns out to be 10 days. This will produce weak teachers with serious consequences on quality (similar to what UPE teacher training programme of 1977 did to the quality of primary school teachers...

Secondly, there is a lack of relevant literature to teach this module. Like the current curriculum, module two does not recommend the required teaching and learning materials (text books, reference books, journals, etc). Thus, given the nature of this programme and the general condition of literature on professionalism in the project setting, it is likely that teacher trainees will encounter problems in accessing the relevant resources. Teacher trainers and trainees are given freedom of choice regarding teaching and learning materials in a context where there is an acute

shortage of resources. This suggests that curriculum developers and designers have failed to address the lack of teaching and learning resources.

Thirdly, the module does not seem to explore the characteristics of teacher professionalism. It is limited to: knowledge base and professional code of conduct (United Republic of Tanzania (URT), 2004b). The inadequacy is attributable to a number of possible factors, among others, the poor quality of relevant literature on professionalism. Indeed, curriculum designers and developers are themselves products of a teacher education and training system that did not have a clearly defined place for teacher ethics.

Colleges' initiatives in promoting teacher ethics

During this research, it was also thought necessary to explore whether or not there were any initiatives on the side of colleges of teacher education and training to promote teacher ethics. The data covered under this section was meant to include the period from independence through to the present. In particular, research findings revealed several different initiatives that the colleges of teacher education and training have been using to promote teacher ethics to its student teachers:

College regulations

All colleges of teacher education and training received regulations on promoting teacher ethics. Indeed, the regulations acted as guidelines for dos and don'ts to student teachers. Usually, each and every student teacher receives a copy upon their arrival at college. Still, there were colleges that made the regulations part of the joining instructions package sent to the selected student teachers. In essence, the aim was to acquaint them with the regulations prior to reporting to the college. Beside the individual's copy there were copies of the college regulations on all notice boards in the libraries, halls of residence, dining halls, and assembly halls. Having several copies displayed in different venues aimed at getting student teachers to be aware of the responsibilities expected of them. In particular, these documents were about how

to show good conduct as student teachers. Good conduct was to be demonstrated in and outside the college boundaries.

In addition, on arrival at college, advice was given to all newcomers (student teachers). This was the opportunity for the principal, dean, and other teacher trainers in the college of teacher education and training to tell student teachers about the college regulations and what was expected of them in terms of their daily conduct while in college as student teachers. Consider, for example, what the dean of student teachers in one of the colleges of teacher education and training had to say:

We wait until all new teacher trainees have reported; what we do is to give instructions. Usually there are two or three days of instructing them. We tell them to get used to the college environment. Meanwhile we give them instructions on the college guidelines, rules and regulations to make them achieve in terms of conduct. As they are from different backgrounds and environments, we expect that the guidelines, rules and regulations will be of help to them. This is important because some of them are fun people, drunkards and hooligans. Therefore, we tell and instruct them (CoT).

From the foregoing excerpt, it is seen that regulations aim to give direction to future teachers on teacher professionalism. This suggests that teacher trainees are expected to begin displaying the qualities of a good teacher while at college. All undesirable behaviour is discouraged (or rewarded accordingly). For example, all student teachers who violate the college rules and regulations are dealt with accordingly. The measures were of different kinds ranging from punishments, suspension, or dismissal—depending on the nature of the offences committed. Also, arrangements were made by colleges to reward student teachers who showed good character during college life. Usually, this is done during the final graduations.

Given differences of context, the emphasis and focus of the regulations tended to vary from one college of teacher education and training to another. Through the Ministry of Education and Vocational Training (MoEVT) the government allows every college of teacher education and training the autonomy to formulate a set of such regulations to suit each college's environment. However, the central message of the regulations is common to all colleges. On the evidence of the available

regulations, good examples are found in CoTET₂, CoTET₃, CoTET₄, CoTET₅, and CoTET₇. The central themes of these regulations are as follows. All student teachers are obliged to live by observing, among other things, respect and obedience, work or duty, care for college or public property, personal hygiene and environmental care, discipline, and relationships. Other components include national laws and regulations, academic standards, avoiding alcohol. As noted above, failure to follow these regulations may lead to adverse consequences. Consider, for example, the following extract from one of the college of teacher education and training:

Every student is obliged to observe and follow delineated guidelines, rules and regulations to ensure that harmony and understanding is sustained in the college. Failure to adhere to the guidelines, rules and regulations will result in the student being punished or discontinued, depending on the misconduct (Co₃ regulations and rules).

College teachers, on other hand, are under obligation to live according to the college regulations. In principle, each of them is responsible and accountable for the conduct of student teachers. Besides classroom teaching, teachers are supposed to enforce professional ethics by being models of moral conduct (see, for example, Fallona, 2000; Fovo, 1965). Teachers are like a mirror in which teacher trainees can reflect their conduct. Consider, for example, the following view of an ideal college teacher trainer as perceived by Dean of student teachers in a college:

You are supposed to be committed in carrying out your responsibility to the nation. Thus you teach fully and to make sure you help a student teacher, a person whom you know will be a 'nation' of tomorrow. Knowing that this person also needs to defend the nation morally (CoT).

Given this perception, the question is to what extent are college teachers, professional models to their respective teacher trainees? Perhaps, surprisingly, during interviews with another teacher informant in the same college, the researcher found that there were many cases of professional misconduct among those expected to be moral models (see, for example, Wedgwood, n.d.). In particular, Wedgwood found that teacher trainers do not always arrive on time for teaching. Unfortunately, the interviewee (dean of student teachers) was not prepared to go deeply into such cases.

Yet, when asked how the college handled these problems, he stated that usually they make efforts to call the person concerned and correct him or her. Also, at another college, the researcher came across (through observation) a case of an alcoholic teacher trainer. He was not only disruptive on campus while classes were in progress but also dressed shabbily. All this distracted studies and also tarnished the image of teacher trainer as model.

While private and public colleges of teacher education and training had many things in common regarding regulations, the level of emphasis as regards moral life varied considerably. Private colleges especially those owned by religious organisations had provision for religious aspects in the regulations. CoTET₅ is a good example. Its regulations reflected aspects of Christianity.

The teaching of religion

Research findings disclosed that there were colleges⁵⁴ of teacher education and training that in addition to 'professional courses' had religion as a subject in the curriculum. The subject was found in the timetables taught and learned along with other courses, and was compulsory for every teacher trainee regardless of his or her religious background. The teaching of religion was mainly a concern of religiously founded colleges. In this context, the colleges belong to two major religions - Christianity and Islam. The focus of the curriculum on religion varied significantly from one college to another. The subject matter taught in Muslim colleges differed greatly from that of Christian-oriented colleges. But, even within Church-owned colleges there were variations. For example, what was taught in Roman Catholic-owned colleges differed from that of the Lutheran church, although basically all aimed at Christian values.

Nonetheless, during interviews with college teacher informants it was found that the teaching of religion was quite organised. For example, at CoTET₅, the teaching was

⁵⁴ Of the forty-eight colleges of teacher education, about twelve were religion-based institutions owned by churches and Muslim associations (United Republic of Tanzania, n.db.).

well organised, and the course was taught along with other courses. Incorporating religion into the curriculum had several different aims. Among others, it aimed at promoting the moral values of teacher trainees. When asked what was the main focus of the teaching and learning of religion among student teachers, the college teacher responsible for religious teaching responded in the following terms:

In my teaching I always focus on the importance of integrity for teachers to the community that they are going to teach in. Also, how religious education can help them as individuals. It is not a matter of just receiving religious teachings but rather an education that will help them in life even after college (CoT).

Further enquiry disclosed different aspects of teaching religion. Amongst these was 'traditional ethics' and Biblical ethics. Traditional ethics consisted of the following sub topics: the definition of ethics and the aims of ethical conduct in Africa. 'Biblical understanding of ethics', on the other hand, focused on three sub- topics: the source of moral knowledge as revelation, personal standards of goodness, and moral teachings (Scheme of work for Religion Knowledge, CoTET₅). These aspects are taught from a Christian perspective, which advocates promotion of Christian culture. Thus teachers graduating from these colleges were expected to perform the tasks of teaching as well as being messengers of the Christian faith.

For the Muslim colleges of teacher education and training, by contrast, the subject is called 'Islamic Knowledge' and is taught as an interdisciplinary subject along with other professional courses. Like other religious colleges, Islamic colleges also aimed at promoting Moslem values and norms to teacher trainees. Such values and norms are usually embedded in the mission of colleges. Consider the following mission in a Muslim college in Dodoma region (<http://www.darulmuslimeen.org/TTC/TTC.htm>):

To produce morally upright, highly responsible, aware and educated teachers who on their part will strive hard to teach with sacrifice and full dedication to establish a God-conscious, peaceful, justice-loving, and educated community; by eradicating the three major enemies of the society, namely "The Three Evil 'Is': Ignorance, Injustice and Immorality".

While colleges of teacher education owned by religious organisations have organised approaches to teaching religion, government-owned colleges, on the other hand, do not have such provision. This does not alter the fact that in each college there were religious activities. These religious activities were run by student teachers under the guardianship of college teachers as advisers. Usually, these activities are organised by teacher trainees along denominational or religious lines. The religious groups included the Tanzania Young Christian Student (TYCS), Umoja wa Kikristo wa Wanafunzi Tanzania⁵⁵ (UKWATA), Iringa Pentecostal Youth Association (IPYA) or Christ Ambassador Students' Fellowship of Tanzania (CASFETA), and Muslim associations. These activities were part of college extra curricular activities pursued to promote religious virtues. 'Provision is made on the timetable for students to follow a course in Religious Education according to their particular persuasion' (United Republic of Tanzania (URT), 1976, p.17).

In view of the foregoing discussion on the teaching of religion, one fundamental question is: does one need a religion to be ethical? The role of religious values in making teacher trainees or teachers ethical or to help them behave professionally is to some extent uncertain. Indeed, immoral religious leaders highlight the moral dilemma. Today, some religious ministers - people who have been held to be moral or as having good conduct worth emulating —are often implicated in immoral practices⁵⁶. The role of religious norms and values in reducing misconduct is therefore questionable.

⁵⁵ Students' Christian Union of Tanzania (SCUT)

⁵⁶ There have been wide spread reports of ministers who have fallen prey to immoral conduct. It is reported that a Catholic priest was charged of unnatural carnal knowledge of a 17-year old boy in Dar es Salaam (see, for example, Keregero K. (2005) 'Catholic Priest charged with sodomy'. *The Guardian* (Tanzania) May 5th).

Challenges of promoting teacher ethics

It is arguable that promoting teacher ethics is a means to addressing misdemeanours among school, college, and university teachers, but —despite the initiatives to promote teacher ethics —there are challenges that seem to jeopardize all such efforts. Research findings showed different levels of challenge.

Absence of a course in professional ethics

Mwaimu (2001) asserts that ‘...teachers ought to be professionally trained in colleges where one learns ethics of the teaching industry...’ (p. 22). However, for many years, there have not been courses on teacher ethics in the curriculum of teacher education and training. The colleges, departments, or faculties of education did not have any separate courses. The focus was on other education courses (see, for example, Mhando, 2006). In Particular, Mhando indicates particular areas in which teachers are trained:

- The teaching/learning process (through specific subjects, curriculum studies, psychology and guidance and counselling);
- Pedagogical knowledge (understanding the learner and the theories of learning);
- Classroom management;
- Preparation and use of teaching/learning materials;
- Basic knowledge in ICT (p. 3).

As indicated in the foregoing, the place of teacher ethics is not well defined in such courses. As teacher ethics is not well defined in the curriculum, its teaching is not assured. It often depends on the interest of the teacher responsible for the course. Until 2003, as discussed elsewhere, the curriculum for teacher education and training had little provision for teacher ethics.

Today, at least people can speak of professional ethics in the curriculum for the preparation of licensed secondary school teachers and at certificate level (grade IIIA). However, as for this curriculum, the problem still lies in the implementation. The new syllabus containing a sub-topic on professional ethics was not in use at the time of data generation and collection. In all colleges that the researcher visited teacher trainers were still using the old syllabus and had no idea that there was a new one. When the researcher asked the curriculum developers and designers at the Tanzania Institute of Education (TIE) why the new syllabus was not in colleges despite the fact that it was published in 2003, it was learnt that while the designing and developing of a curriculum was done by TIE, the distribution to the respective colleges of teacher education and training was the responsibility of the Ministry of Education and Vocational Training (MoEVT). This is a problem of management and administration on the side of the agencies concerned.

Professional incompetence of college teachers

There were informants that identified incompetence of college teachers in teaching as a challenge for teaching ethics in colleges. Since colleges and universities did not have specific courses in professional ethics, one did not have school and college teachers with the required competence. It was difficult for college teachers to teach aspects of the course that they did not learn while at university or college. Also, closely related to this is the fact that there was even confusion as to which course was supposed to include the component of teacher ethics. For example, there were college and practising teacher informants who identified educational psychology with ethics. In particular, teachers mentioned ethics as part of the teaching of 'personality' psychology.

This problem arises for two major reasons. First, colleges of teacher education and training or faculties of education in universities did not have a course in teacher ethics. As a result, they could hardly draw a clear distinction between the subject matter of the discipline and other courses. Secondly, since the curriculum did not

have provision for such a distinctive course, teachers in colleges or universities used different lessons to introduce student teachers to aspects of professional ethics.

Shortage of teachers

As noted above, increased shortage of school and college teachers adds much to challenges related to the teaching of ethics. The problem has forced the government, through the Ministry of Education and Vocational Training (MoEVT), to devise different approaches or initiatives to recruiting even 'unqualified' people into the teaching sector. Such initiatives, for example, include reducing the teacher-training period. The government reduced the training period for Grade IIIA from two years to a year. It was a crash programme as part of the Primary Education Development Programme (PEDP). The programme, among other things, was aimed at getting more people into teaching so as fill the gap of acute shortage of teachers in many primary schools. Another alternative to the problem was to employ university (or other institution) graduates. Without any professional training, these people were placed in secondary schools and others in education offices, which dealt with decisions or policies concerning teachers. Worse, some such people were found teaching in colleges of teacher education, the very institutions that dealt with the preparation teachers. In an interview with an Assistant Director of The Directorate of Teacher Education of then Ministry of Education and Culture (MoEC), arrangements were for such people to go for postgraduate programmes in education:

Since we have a dire need for teachers, as you know the number of schools has gone up drastically, we desperately look for teachers, we say we can take you but after a certain time we will send you to a Postgraduate Diploma in Education (PGDE) for those that do not have training in teaching so as they get professional skills. This is where all problems began (Education Officer).

But before the individuals are given an opportunity to undergo professional training they spend a lot of time teaching in schools and colleges. During fieldwork, it was evident that some of these people had taught for more than four years without getting training in the teaching profession. All this defeats the central mission of colleges of teacher education of promoting teacher ethics. The question is whose ethics do such

people, that have been entrusted with professional responsibility to prepare teachers, perpetuate? As noted elsewhere, such people come from a varied range of specializations, among other fields, engineering, horticulture, sociology, political science, commerce, home economics, economics, food science, and agriculture. Taking into the profession every jobless degree holder makes the task of promoting teacher or professional ethics difficult.

Lack of resources

Equally important was the lack of relevant teaching and learning resources for the course in teacher ethics in all colleges that were involved in the project. With the exception of the University of Dar es Salaam library, no college libraries had books, journals, and other literature relevant to teacher ethics. Actually, this was a problem of almost all disciplines. In colleges, teacher trainees relied on notes from their college teachers to pursue education studies. Similarly, findings from interviews indicated that lack of resources was a problem even for the Teachers' Service department (TSD) offices. This hindered district departments of TSD from passing on information as regards teacher ethics to all teachers:

I think the problem is money. If there was money we would be able to issue booklets that consisted of information about teacher ethics to all teachers. For the time being not all teachers get copies of such materials. For example, we were given forty copies of booklets for the whole district. I have about two hundred primary schools in this district (TSD officer).

This suggests that despite the lack of relevant courses in colleges of teacher training, there were no opportunities for teachers to familiarize themselves with issues related to virtues of teacher professionalism. It should, however, be noted that there is no evidence that practising teachers would have time to read books if these were available. There is explicit evidence that some teachers did not prepare themselves for lessons due to lack of time. Most of their time is spent in other activities to supplement income (see, for example, Sambo, 2001).

The moral problem of society

During fieldwork, there were informants that identified moral problems in society as a serious challenge to promoting teacher ethics in colleges of teacher education and training or even to practising teachers. There was evidence that the society had immoral practices in different institutions:

The environment has changed from the past. Sometimes people behave according to environment. The society has great influences on people. Even the economic environment is different today. Demands have also changed so much so that sometimes teachers' behaviour is a response to social demands (SCI).

This signifies that misdemeanours in the teaching enterprise may be a reflection of present society. It is arguable that teacher trainees come from a morally lax society in which sexual related behaviour, corruption, and theft, among other things, are widespread and pervasive (see, for example, Kaduma, 2004). Equally crucial is the fact that upon graduation these teacher trainees (now in colleges) get to work in already corrupt communities, and moreover with unprofessional teachers and other members of the public.

Irresponsibility of Parents and/or guardians

Research findings disclosed that parental irresponsibility in the upbringing of children was another challenge in promoting teacher ethics. There were parents who did not play the expected role in orientating their respective children to proper types of conduct. In the long run, some of these children find their ways into colleges of teacher education and training, and later into the teaching profession as teachers.

Conclusion

The foundation of the ethical conduct of teachers is to a certain degree laid by parents and guardians during childhood. Unless one had such appropriate moral instruction, it is very difficult to change one's conduct in only two or four years of

training in a teacher education college. It is arguable that if colleges of teacher education receive new recruits who, unfortunately, were not well brought up, or have a morally shaky foundation none of them can succeed in producing moral teachers.

Although teacher ethics is very important for the profession, its place and role in teacher education is not clear and well defined. With the exception of the induction course and partly Grade IIIA curriculum (though this was yet not in use by 2004/2005 academic year) other curricula did not have a clear place for professional ethics for teachers. This trend would seem to have been inherited from the colonial era curriculum. The difference lies in the fact that during the colonial era the initiatives to prepare moral teachers for both religious and government owned schools or colleges of teacher training went hand in hand with emphasis on the teaching of religion. Unfortunately, today, such emphasis is not found in government-owned colleges, perhaps because the government (United Republic of Tanzania) does not have a designated religion although its people have freedom to pursue any type of religion they please.

As noted elsewhere, before the colleges can be blamed for preparing and producing unethical teachers, parents and guardians should be held accountable for bringing up children in an unethical manner. However, since children's upbringing is not a one-person task, communities and societies are also responsible for unethical conduct among school and college teachers. This is because unethical or professional misconduct among teachers is a reflection of the underlying character of the larger society.

Chapter 6

Professionalism: the conceptual framework

Sociologists are interested in the characteristics which professions in fact display, but my philosophical concern, while it overlaps with and draws from sociological analyses, is directed more towards the evaluative question of what enables professions to perform a unique and socially valuable function, distinct from business or commerce.

Downie, 1990, p. 147

Introduction

Chapters 3, 4, and 5 present empirical research findings related to the failure of teachers to live up to the highest ethical standards of their profession. The main concern of the present chapter is to argue that the ethical dimension is the cornerstone of every professional undertaking. The ethical emphasis on professional undertakings dates as far back as c.460 - c.370 BC when Hippocrates was arguably the first person to require ethical standards of professional practice. Since then, professions have been regarded as moral enterprises. Arguably, the notion of profession and ethics cannot be separated, and there is no profession in the absence of ethical dimension. Given this view, however, the question becomes that of how exactly a profession can be differentiated from non-professional undertakings.

In light of the above-cited excerpt, it needs more than just ticking off against a list of professional criteria for an occupation to be considered as a profession (see, for example, Carr, 1999; 2000b). This particular chapter aims to set out a conceptual framework for the analysis of what exactly it means to be a member of a profession or a professional community. Moreover, the framework aims at informing

practitioners and policy makers in teaching and elsewhere of the inherent character and nature of professionalism. This concern raises three fundamental questions:

- (i) What is a profession and what is it not?
- (ii) How inherent is the ethical dimension in professional undertakings?
- (iii) Is teaching a profession?

The next section explores the definition of the concept of profession, and the contexts in which the concept is implicated.

Profession: what is it and what is it not?

Profession is a much-debated concept (see, for example, Perkin, 1983; Downie, 1990; Freidson, 1994; Hanlon, 1998). The problematic character rests on how to define and differentiate a professional from a non-professional undertaking. There is a scholarly disagreement on the concept. There are several different contexts in which the concept is found (see, for example, Carr, 1999; 2000b; 2003a; Downie, 1990). In this regard, there is a need to distinguish the various contexts in which the concept is implicated.

First, consider, for example, the following quote: ‘AMIR KHAN⁵⁷ is looking forward to making his debut in Scotland when he continues his climb up the professional boxing ladder at Braehead on Nov 5’ (Coats, 2005, p. 40). This context in which the concept of professional is used suggests that people are paid for what they do. In this particular case, one may hear, read or encounter people speaking and writing of professional table tennis players, professional footballers, professional cyclists, professional traditional dancers, etc. In this discourse, the concept of professional differentiates a professional player from an amateur one (or simply professionalism from amateurism). The professional player, for instance, participates

⁵⁷ Amir Khan is a British professional boxer. Prior to joining professional boxing, he won several medals as an amateur player.

in different sports and games for monetary gains. However, for an amateur player, participation in sports and games is essentially for pleasure. Several scholars have drawn a distinction between professionalism and amateurism (see, for example, Perkin, 1983; Carr, 1999; 2000a; 2000b; 2000c; 2003a). In his article, *The Teaching Profession and the Game of Life*, Perkin indicates the difference in the following terms:

Until the 1960s an annual cricket match used to be played in England between the 'Gentlemen' and the 'Players'. The gentlemen were the leading amateurs of national standing in the country cricket clubs, the players the professionals who were paid for doing what the supposedly wealthy and leisured gentlemen did for fun (p. 12).

Secondly, the concept of professional is used to describe an undertaking which is well performed. In this second view, the use of the concept identifies the standards of excellence of a particular enterprise. Thus, it is common to hear people talk about professional or unprofessional hairdressers, builders, printers, photographers, sculptors, and so on. To speak of the professionally built Nkrumah hall at the University of Dar es Salaam (UDSM), for example, simply suggests that the hall has been constructed to high architectural standards. This use of the concept hinges on the quality of expertise employed. From this viewpoint, almost any enterprise can be called 'professional'. Consider, for example, the following commercial on cosmetics:

Professional Beauty provides solutions from experts, whether you need advice on staff management, recruitment methods, improving your training techniques, tax and legal advice, installing a database or improving retail sales, you'll read about the business issues which effect your day to day working life⁵⁸.

Such use of the concept is basically market-oriented. In this example, the use of the concept 'professional' is a part of the selling or simply advertising the expertise. In consequence, nowadays, it is common to come across people who use posters and flyers which use the concept professional to get their expertise, services or goods

⁵⁸ See, http://www.professionalbeauty.co.uk/pageSection/section_id=39/bl=39/cw=360/rid=1/upid=/lgd=/goto_section_id=387

advertised and sold. However, such uses of the concept of professional do not signify membership of a profession.

The third context in which the concept of professional is used draws on the traditional implications of 'profession'. In this sense, the use of the term 'professional' related directly to the traditional professions. The term 'professions' is here used to distinguish the services of some occupations called 'professions' from those of 'trades' or other occupations. More specifically, this perspective holds that a better understanding of the concept of 'professional' may be had by reference to such professions as medicine, law, and the ministry (see, for example, Carr, 1999; 2000b; 2003a). As Carr indicates:

In this sense, professionalism and professionalism are the requirements of a particular class or category of occupation which is usually taken to include doctors and lawyers, may well embrace teachers and clergymen (and other members of so-called vocations) - but traditionally excludes plumbers, joiners and other tradesmen (Carr, 2000b, p. 22).

The fundamental question is, what makes the third use of the concept of professional different from the others? The first two uses focus on payment and the quality of performance as the bases of professional endeavour. Such uses, however, do not make one consider them members of professions as such. Many people in different areas of engagement use the term 'professional' inappropriately and, the term is used in contexts where people are not at all engaged in discussions about professions. The third use of the concept takes the ethical dimension to be a primary concern (see, for example, Carr, 1999; Koehn, 1994). Arguably, it is the ethical primacy that serves to define and differentiate professions from other categories of occupation or activity. The next section revisits the criteria that are commonly cited to define a profession.

Characteristic criteria of professions

The literature suggests various criteria to define a profession. In most cases, such criteria take a sociological perspective which does not speak of what definitive of

professions (Downie, 1990). Instead, Downie suggests philosophical or evaluative analysis to examine the criteria.

Concern with public service

All professions are concerned with and related to people. The aim of professions is the clients' access to such public services or basic needs as health, legal justice, and education. As discussed elsewhere, a medical doctor's obligation is to the patient and a lawyer's to her or his client (see, for example, Koehn, 1994). All this, however, raises the question of how provision of public services make professions different from other occupations. Undoubtedly, hairdressers or barbers, for example, provide their customers with useful services. However, it is arguable that in a professional undertaking the service is uniquely determined by a certain kind of relationship (see, for example, Downie, 1990). In particular, Downie indicates that:

This is obviously the case in a doctor/patient or teacher/pupil relationship. It can be argued that because of the dominant position which the professional occupies in the relationship with his client, and because as a professional he must supply a service, and often assess its success as well, he must be governed more than others by principles of ethics; in particular in this context he must be governed by a desire to be of assistance, often called 'beneficence' (p. 150).

In light of this passage, the uniqueness of the relationship between the professional and his or her client hinges on several crucial points, among others, respect, fairness, and trust. Professional trust and respect, among others, are significant qualities for professionals to promote the public good (see, for example, Downie, 1990; Sockett, 1990; Koehn, 1994; Hanlon, 1998; Frowe, 2005). Indeed, respect, fairness, and trust play a fundamental role in all professional undertakings due to the unequal relationship between the professional and his or her client.

Knowledge base

Members of a professional community also possess expertise in their relevant areas of specialisation. Usually, such expertise follows from education and training in a particular field over a certain period of time. As an example, in the Tanzanian context, medical doctors train for not less than five years in order to qualify. Lawyers, on the other hand, take not less than four years. Thus, professional status is a function of possessing mastery of a relevant body of knowledge in the field in the interest of the client (see, for example, Goldman, 1980). The possession of theoretically-based knowledge differentiates a professional from a non-professional (Priest, 1999; Frowe, 2005; Carr, 2000b; 2003a; Middlewood, 2003). In particular, Frowe argues:

[...] The non-professional is vulnerable through a lack of equivalent expertise... The non-professional is vulnerable partly because he or she is epistemologically disadvantaged in relation to the relevant knowledge base... (p. 43).

In short, to qualify for membership of a profession one must be acquainted with relevant theories. This calls for relevant courses in the respective fields in accredited institutions with approved curricula. According to Downie, insofar as the knowledge base is concerned, professions tend to be eclectic and to draw from various disciplines. For example, medicine, in particular, draws widely from the natural sciences as well as several different disciplines in social sciences.

In light of this knowledge base, it may be asked, what about tradesmen such as painters, hairdressers, and farmers? It seems true that all these have knowledge and skills that enable them to perform painting, hairdressing and farming. However, such knowledge does not serve to make painters or farmers members of professions (see, for example, Carr, 1999). In particular, in his article, *Professional Education and Professional Ethics*, Carr indicates:

But one difference upon which a distinction between profession and trade might here be said to turn is ... that professional training cannot be solely a matter of hands-on apprenticeship in the manner of carpentry or hairdressing;

a surgeon or a doctor is rightly required to have mastered a good deal of complex – often scientific – knowledge, information, theory and hypothesis before he or she is let loose on patients (p. 35).

The argument here is that professions ‘ought to be represented by educated as distinct from merely trained men and women’ (Downie, 1990). Usually, such specialist expertise also enables practitioners to develop practical competences, ability, and skills. Such expertise may also enable the conduct of research in the respective field.

Expression in a code of practice

Much has been said and written about a code of ethics or of professional conduct (see, for instance, Campbell, 2000; 2003; Carr, 1999; 2000a; 2000b; 2000c; Parker, 2002; Thompson, 1997; Boimanda, 2004; Middlewood, 2003). So far, scholars widely acknowledge the code of professional conduct as among the criteria of professional undertakings. While regard for codes of professional practice tends to vary among scholars, Belsey and Chadwick in their foreword to Koehn (1994) emphasize the following concerns. First, a code helps members of a particular professional community to examine the nature and goals of their occupation. It provides them with a better understanding of the reasons why they are in that particular occupation. Arguably, this may help professionals work responsibly. More specifically, Carr (1999, pp. 36 & 37; 2000b, p.25) indicates:

[...] Any profession worthy of the name ought to be governed by a code of professional ethics which clearly identifies professional *obligations* and responsibilities by reference to the *rights* of clients or patients.

Secondly, the code of professional conduct acts as a source of information to the public about what they should expect from a profession. The code gives clients the right to question things especially when professionals fail to deliver accordingly. In this sense, it acts as a source of feedback, and is important for professional efficiency and accountability. Thirdly, the code of ethics performs a disciplinary role. To begin with, it guides and monitors the conduct or practice of professionals. In this respect,

the code of ethics acts as a framework within which each member of a professional community can operate and accomplish his or her professional role (see, for example, Ishumi, 1988; Warioba, 2000). The code of professional practice also provides members of the public with protection. It subjects professionals to standards which put the clients' interests first.

In several works, Campbell indicates that no profession can really exist in the absence of a code of ethics (see, for instance, Campbell, 2000; 2003). However, there is evidence that even non-professional undertakings are likely to have codes of ethics (see, for example, Carr, 2000a; 2000b; 2000c). As opposed to trades or other services, however, the ethical dimension of profession goes beyond the role of professional regulation. Rather, it has a constitutive role which is inherent in all professional accomplishments. Consider, for example, the following observation:

Again, this is not to deny the widespread virtue of tradesmen or the importance of ethics and ethical codes in non-professional trades and services: it is more to appreciate that ethical considerations are not just regulative of professional engagement (as they are of trades) they are also constitutive of it (Carr, 2000c, p. 249).

Professional autonomy

'By autonomy is meant self-determination or control over one's own life and decisions' (Pring, 1984, p. 20). Autonomy is a very important feature of any professional undertaking. As it applies to professions, the notion of autonomy is a matter of independence of judgement. Professionals in medicine, for example, have some freedom of judgement concerning the treatment of patients under their care. They make judgements concerning referring cases or the changing of medication for a particular patient. As professional autonomy applies to the law, lawyers have the discretion to make some decisions free from the influence of those outside the profession. Lawyers in a court of law, for instance, have the freedom to change certain courses of legal action provided it is morally acceptable.

In sum, professional autonomy has to do with the right to make independent judgements. In essence, such professional independence is for the effective practice of professionalism. However, there are circumstances in which such provision of professional autonomy is subject to limitations (Downie, 1990). Such limitations take different forms. Consider, for example, the case where the government interferes with the decisions made by lawyers in a court of law. Or in a situation where the Trade Unions (TU) opposes decisions about a certain course of action made by professional associations or councils. The question is, where does autonomy in a professional undertaking originate? In his paper, *Trust in the Balance: autonomy and Accountability in Law and Journalism*, Rubin (2005) would seem to have a response to this question:

In the ideal, we grant someone autonomy when he establishes trust, either through documented performances of excellence or through education and credentials. Furthermore, having autonomy means that one is not beholden to any other source of authority, Independence from authority means that one may trust a professional because he is not serving multiple masters and has no conflicts of interest. We trust an autonomous professional because he fully commits to the constituents he serves (audience or client) or to a value he pledged to uphold (truth, justice) (p.10).

Nevertheless, while professional undertakings would seem to enjoy some professional autonomy, there is a reservation about non-professional undertakings. Indeed, it is acknowledged that there is a difference between the notion of autonomy as widely used in trades or services and that of professions (see, for example, Carr, 2003a). More specifically, Carr indicates:

[...] In contrast with tradespeople – many of whom may well be self-employed individual decision makers – the professional judgements and decisions of members of professions are implicated in theoretical complexities that are not obviously practically or technically resolved in the manner of much of not much if not most trade activity [...] (pp. 36 & 37).

Organisation and regulation

Organisation and regulation also characterizes professional enterprises. It would appear that such organisation and regulation has two main functions (see, for example, Carr, 2000b). First, organisation and regulation aim at ensuring that recruitment into any professional undertaking is monitored and controlled. This means that not every person can just join a profession that he or she wants. There are certain conditions and procedures that one must fulfil before qualifying for membership of a profession. In sum, organisation and regulation help professional communities to attract the right people. Secondly, once recruited, such organisation and regulation help to maintain the discipline of members of the profession. Organisation and regulation are instrumental to professional effectiveness.

Ethical dimension in a professional undertaking

Professions are first and foremost concerned with basic human rights or needs. More specifically, such needs include health, justice, and education (see, for example, Carr, 1999; 2000a; 2000b; 2000c; 2003a). In essence, all professions aim at addressing human basic needs. For example, the medical doctor is concerned with the welfare of the sick, the lawyer to his or her client in need of justice before a court of law, and the minister to the spiritual needs of his or her members of congregation. More specifically, Koehn (1994) indicates that:

Few would disagree about the stated aims of the learned professions. We readily grant that doctors aim at restoring and maintaining health; lawyers at securing legal justice for the person they are advising or representing in court; and the clergy at enabling their listeners to gain spiritual salvation (p. 70).

The central idea of Koehn is that such human needs distinguish professional and non-professional enterprises (see, for example, Carr, 2000a; 2000c):

Indeed, the fact that the needs which professions address are readily appreciable as rights seems to get to the heart of the difference between the services that professionals provide, and other trades and industries: to speak of a right to health care or to legal justice seems to make sense in a way that

speaking of a right to a new house, car or meal in an expensive restaurant does not (p. 249).

For example, medical doctors have obligations to practise medicine in favour of the sick. They are concerned with the health of patients irrespective of their race or social background. Indeed, every doctor in a health centre or hospital has an obligation or duty to work towards the welfare of patients under his or her care. Given the nature of this obligation, it is not expected that doctors will use their position to exploit the sick financially or sexually. There is little doubt that a doctor would be judged unprofessional or unsuitable for the work if it had been confirmed that he or she had placed his or her personal gain above patients' interests (see, for instance, Carr, 2000a; 2000b; 2000c). In sum, the relationship between the doctor and patient has a marked moral dimension. The moral character insofar as medicine is concerned is informed by several different qualities such as primacy of patients' interests, readiness to help them, and a sense of responsibility towards them (see, for example, Koehn, 1994).

Secondly, law is another occupation recognised as a profession. Like medical doctors, lawyers are accountable to one basic need of human beings. Throughout the world there are people who are victims of crime, for example, domestic violence and rape (see, for instance, Commission for Africa (CfA), 2005). Lawyers as professionals have an obligation to ensure every human being receives justice. Given the character of justice, professionals in law have the duty to make sure there is equal legal treatment for human beings irrespective of socio-economic status (see, for instance, Koehn, 1994). In particular, Koehn states that justice is about treating people as equal in personhood.

It is also arguable that there are basic human rights in terms of spiritual needs. Arguably, human spiritual needs make the ministry a profession. In particular, the focus of clergy is on salvation (see, for instance, Koehn, 1994). The task of a priest or minister is to improve the spiritual wellbeing of the congregation. Like all other basic human needs, the spiritual is implicated in ethical principles. In particular, Koehn indicates:

God and His covenant are what they are when humans treat one another well. When men and women freely embrace this duty to love one another, they create and then live peacefully in a just world in which each person's dignity is respected (p. 82).

In light of this discussion of the needs of human beings, the following observations can be made. There are persons who by virtue of their membership of a profession have a moral obligation to provide clients with certain basic needs. This suggests that the need of the provider is secondary to the clients' needs and interests. Indeed, it has been said that 'morality does sometimes demand sacrifice of self-interest and also of efficiency' (see, for instance, Goldman, 1980, p. 271). It is, therefore, unfortunate that despite such moral obligation, there is evidence of abuse by professionals (see, for example, Sockett, 1993). On many occasions, medical doctors, lawyers, and clergymen have been implicated in incidents of abuse of trust. All this defeats the fundamental purpose of the professions.

In light of the foregoing discussion about the characteristics and ethical character of professional undertakings, the next section is an attempt to examine and define the concept of teaching. The attempt addresses the status of teaching as a professional enterprise.

What is teaching?

Much of the literature acknowledges the ambiguity and complexity of arriving at a definition of the concept of teaching (see, for example, Smith, 1987; Soltis, 1986; Carr, 2003b). However, despite the difficulty, there have been attempts to define the concept. So far, there are three different senses of teaching (see, for example, Carr, 2000b; 2003a; 2003b). First, despite disagreement, there are scholars, especially philosophers of education who define teaching in terms of practice (see, for example, Carr, 2000b; 2003a; 2003b; McLaughlin, 2003; Noddings, 2003; Wain, 2003). Central to the debate is whether or not teaching should be considered as a practice. There are two grounds for considering teaching as a practice (see, for example, Noddings, 2003). On the first hand, teaching is a relational occupation that bears distinctive criteria of internal excellence. The internal excellence takes into account

the importance of those who carry out teaching as a practice possessing the relevant knowledge base. The teacher must be competent to help his or her students use academic disciplines effectively:

Not only must a teacher acquire and continually extend her store of broad cultural knowledge, she must also be committed to establishing and maintaining relations of care and trust. This is necessary if teachers are to meet responsibility for the development of their students as whole persons. Relations of care and trust also form a foundation for the effective transmission of both general and specialised knowledge (p. 250).

While this quote indicates that the primary concern of teaching is with learners, the second view takes the view that teaching is a practice because it bestows goods on both students and teachers. Noddings states that 'teaching is a practice that encourages intellectual growth in its practitioners'. The Noddings' view, however, excludes the community as an important player in teaching as a practice. It puts the main emphasis on the gains accrued to the practice of teaching, in relation to teachers and students. There is, however, a need to make what Noddings calls 'relational practice' more inclusive, that is, a practice that benefits all members of the society: 'teaching is a means since the good it serves is not intrinsic to itself but is that of the learner and the community' (Wain, 2003, p.231).

Teaching, in this regard, relates to other practices such as medicine and law. In particular, teaching as a practice is also expressible in moral terms (see, for example, Carr, 2003b). In particular, Carr indicates:

But insofar as such development of self and others involves the reflective refining or enhancement of conduct in complex contexts of human association and agency, there is no reason to deny that it is nevertheless an important human practice. Indeed, in Aristotelian perfectionist rather than MacIntyrean sociological terms it would precisely count as a moral rather than a theoretical or technical practice. But it is in just this moral sense, I believe, that teaching does need to be regarded as a practice - since teaching and learning are at heart pre-theoretical and pre-technical modes of moral association (p. 263).

A second conception of teaching emphasises teaching as a role. In this sense, teaching is an official employment (see, for example, Carr, 2003a). Teaching as a role, is primarily concerned with the fulfilment of various duties, responsibilities, and liabilities. Such roles identify the place of individuals who carry out teaching. In this light, the teacher serves the interests of the employer, student, the community, the larger social order, and the teaching profession. The success of teaching depends on the teachers' effectiveness in accomplishing those roles.

The third sense is concerned with teaching as an activity in which human beings engage. There are four significant dimensions to the concept of teaching as an activity (see, for example, Carr, 2003a, pp.19&20). First, teaching does not necessarily involve the role aspects. Consider, for example, where elder children at home teach their juniors on how to lay tables for breakfast, wash dishes, and mop the floor. Secondly, a professionally trained teacher in the role sense, who is also concerned with the promotion of the educational enterprise, can be occupied with teaching as activity.

Thirdly, teaching as an activity is not always implicated in the promotion of education. A good example of this sense is that of football coaches, traditional dance instructors, or choir mistresses in a church choir. In particular, Carr indicates that:

Many private teachers of piano or coaches of gymnastics, for example, are concerned with instruction in certain fairly narrowly defined skills of a sort that might make us reluctant to regard them as teachers in any more robust educational sense of wider personal formation (although they might still, for all that, merit our proper respect as professionals) (p. 20).

The fourth sense of teaching as an activity involves the teaching of famous and old religious philosophers and teachers. Consider, for example, the place of philosophers such as Socrates, Confucius, Freire, or John Dewey. It appears that the place in their respective societies defined these great thinkers as teachers. For example, in the Chinese context, it is asserted that Confucius laid a great emphasis on moral education, and this is substantiated by philosophy and teachings that were assembled by his students (see, for example, Fengyan, 2004). To a great extent, education draws

insights from such 'teachings' (system of educational thought). In the religious context, on the other hand, the example of Jesus Christ as teacher cannot be overemphasised. Often, Jesus Christ was referred to as *rabbi* (which literally means teacher) (see, for example, the Gospel of Saint John 3:2). In particular, we read:

He came to Jesus at night and said, "Rabbi, we know you are a teacher who has come from God. For no-one could perform the miraculous signs you are doing if God were not with him." (The Holy Bible: New International Version).

In this passage, teaching is manifested in at least following two ways. First, in a period of three years, Jesus Christ had students (disciples) who learned from Him, and with one exception inherited the apostolic role. Secondly, His three years were marked by the involvement in the teaching of the multitudes. Arguably, while Socrates employed teaching guided by question, Jesus Christ, on the other hand, taught by illustrations (parables) to put across new concepts and theories.

Teaching is a human engagement that would appear to have two faces. Literally, teaching is an enterprise which can be carried out by every human being, anywhere, and throughout life (Goodlad, 1990). In particular, in his chapter, *The Occupation of Teaching in Schools*, Goodlad states that:

Most people teach during their lives. Some teach a great deal – parents, in particular, and people paid to teach in schools, colleges, and various other institutions and enterprises... Each teaching situation has its own set of subject matter specifics, be it teaching the basics of diesel engine care, hair design, cooking, or mathematics (p. 3).

Technically, on the other hand, teaching is a professional endeavour directed towards certain explicit educational goals. In this respect, it may be viewed under three aspects: practice, role, and activity. Given the essence of professionalism and the three senses, the question worthy of note is whether or not teaching qualifies as a profession? Hence, the next section is an attempt to explore the professional character of the teaching sector.

Teaching: a profession or a vocation?

It has been questioned whether or not teaching is a profession. To begin with, there are arguments both for and against teaching as a profession. There are those who argue that teaching is not worthy to be considered as a profession (see, for example, the introductory remarks to Chapter 7). However, in the recent years there seem to have been arguments for teaching as a profession (see, for example, Carr, 1999; 2000b; 2003a; 2003c; Downie, 1990). Secondly, there are people or scholars who argue in favour of the vocational character and nature of teaching.

The professionalism of teaching

So far, there is little doubt that teaching is widely appreciated as some sort of professional undertaking (see, for example, Downie, 1990; Fenstermacher, 1990; Pring, 1997; Carr, 1999; 2000b; 2003a; Hargreaves and Goodson, 2003; Campbell, 2003; Middlewood, 2003). There are several different criteria that might support the view that teaching is a professional undertaking.

First, as noted elsewhere, teaching, also it can be argued is concerned with removing the *evil of ignorance*. In particular, teaching is concerned with education. There is little doubt that worldwide education is acknowledged as a basic human right or need (see, for example, United Nations Educational, Scientific and Cultural Organization (UNESCO), 2004; Carr, 2000a; 2000c). In particular, Carr (2000c) states that:

Again, although teachers have generally less status and are less highly rewarded for their labours than doctors or lawyers, education is nevertheless widely perceived as a profession alongside medicine and law. On the face of it, indeed, it seems plausible to regard education, along health and justice, as a welfare right based on considerations of fundamental *civil* need. Thus, we might argue that just as there are primary human needs for food, shelter and covering without which human existence as such stands in jeopardy, so there are secondary human needs for health, law, and education in the absence of which there can be no *civilised* level of human security or flourishing (p. 251).

Secondly, the knowledge base is another important feature that considers teaching to be a profession. Like medicine and law, to qualify to teach calls for relevant education or knowledge. For example, in order to have something to teach, a teacher needs competence that calls for a knowledge base in his or her academic disciplines of specialization. In particular, Downie (1990, p.156) identifies the nature of knowledge relevant to teaching as a professional undertaking:

- a. The teacher's knowledge must have a wide range, although he or she may have specialised knowledge in some spheres.
- b. The knowledge that a teacher possesses must be relevant in the context of his or her students. This suggests the applicability and relevance character and nature of all that students need to be aware of (see, for example, Ndunguru, 1976).
- c. A teacher should be aware that knowledge is grounded. This means that the teacher should be able to give justification for the knowledge that he or she possesses.

As discussed elsewhere, teaching as a profession draws on several different areas of specialisation. Teaching borrows from disciplines such as philosophy, history, sociology, pedagogy, psychology, and so on. Before one practises teaching, he or she has to have knowledge in these areas. The knowledge base is invariably a result of training in educational theories and practice related to education or teaching, for that matter (see, for example, Carr, 1999; 2000b; Downie, 1990).

Thirdly, teaching requires professional autonomy. Teachers need autonomy to fulfil professional obligations and other various roles. Besides Carr, several other scholars point to the idea of autonomy in the teaching sector (see, for example, Bull, 1990; Downie, 1990; Middlewood, 2003; Mhando, 2006). In this respect, the autonomy is expressible in different circumstances of teachers' engagement. For example, in his chapter, *The Limits of Teacher Professionalization*, Bull indicates that:

Professional autonomy over the content and quality of student achievement confers on teachers not only the freedom to rule out what is patently unjustified but also the freedom to choose from among what may or may not be justified (p. 109).

Like doctors or lawyers, teachers have freedom to make decisions or judgements about education-related matters. Such choice is usually determined by the context in which the subject is taught (see, for example, Grand cited in Whitty, 2006). Commenting on what Grand referred to as a golden age of teacher control, Whitty indicates:

Parents were expected to trust teachers to know what was good for their children. Accordingly, the teacher's role included the freedom to decide not only how to teach but also what to teach. In this, they had a particular responsibility for curriculum development and innovation. Even though effectively the state paid most teachers' salaries, it did not intervene actively in the content of either teacher training or the work of teachers in schools (p. 2).

Also, school or college teachers have freedom to schedule or reschedule the school or college timetables. Certainly, in the context of Tanzania, in the case of discipline, teachers have freedom to suspend or discipline students without external influence. Last, but not least, teachers' autonomy is evident in matters related to school or college income generating projects. At school or college level, teachers have freedom to decide what projects to embark on without the interference of the Ministry of Education. Usually, such projects depend on geographical settings.

Fourthly, teaching like other professions has some (more or less explicit) code of professional conduct as one of its principal characteristic features. Arguably, there is no profession that exists without a code of ethics or a set of appropriate professional standards with checks and balances for those teachers who act unprofessionally within a professional context (Middlewood, 2003). More specifically, in his article, *Australian Perspectives on Values Education: Research in Philosophical, Professional and Curricular*, Lovat (1999) identified three roles for codes of professional ethics. First, the code of ethics in the teaching sector regulates the conduct of teachers. Secondly, it protects teachers; and thirdly, it offers guidelines

for practical action. It should, however, be borne in mind that in the three cases in which the role of a code of ethics is implicated the focus is rather on the regulative character only (see, for example, Carr, 2000a; 2000b; 2000c). In the regulative sense, a code of ethics assumes an extrinsic character.

Fifthly, teaching is concerned with provision of public or social good. In particular, teaching like medicine, which is concerned with the social good of patients, is about the social good of school, college, or university students and other members of the society. This concern, however, raises the question of what is the public or social good that teaching as a profession seeks to accomplish? In his paper, *The Ethics of the Teaching Profession Standards*, Brock (1999) attempts an explanation of social good in the following terms:

Through addressing the needs, taking account of the interests, and challenging the capacities, of each individual student – the essential “social good” pursued by the profession of teaching is to maximise the *learning* opportunities that will help enable each individual student to achieve personal excellence in the intellectual, personal, social, cultural, physical, moral, spiritual and other aspects of human development.

As noted elsewhere, the provision of social good depends on a special relationship in which there is a teacher whose client is a school, college or university student (see, for example, Downie, 1990). To provide students with the public or social good such a relationship must be conducted in light of ethical principles that include trust and respect.

It is also argued that a profession involves organisation and regulations (see, for example, Carr, 2000b). For an individual to carry out teaching he or she must meet certain standards. One must undergo a teacher education and training course. In Tanzania, for example, the minimum level of teacher education for a primary or secondary school teacher is two years⁵⁹ (see, for example, United Republic of

⁵⁹ So often, as it might have been noted in Chapters 3 and 5, the period set for teacher education and training courses is not adhered to. As discussed elsewhere, there have been ‘crash programmes’ which lead to reduction of the duration of teacher training courses (See, for example, Kahinga, 1976; Williams, 2005).

Tanzania (URT), 1995). At degree level, however, teacher education takes three years. In addition to undergoing a teacher education and training course, one must be morally acceptable. There are cases, for example, in which student teachers could be removed from a teacher education and training course once proved to have displayed unprofessional conduct such as stealing or having had affairs with female pupils during teaching practice (TP). In essence, organisation and regulations aim at controlling recruitment and discipline (Carr, 1999).

The vocationalism of teaching

To begin with, etymologically the notion of vocation as it applied to the teaching enterprise has a long-standing history. Indeed, the notion is derived from the Latin word, *vocare* which means 'calling'. In his article, *Revitalizing the Idea of Vocation in Teaching*, Hansen (1994) has the following to say about the concept:

The idea of vocation has an ancient lineage. Its Latin root, *vocare*, means "to call". It denotes a summons or bidding to a particular form of service. It has been used to describe both secular and religious commitments. Some persons have felt called or 'inspired' to join a religious order and serve faithfully a given community. Others have felt impelled to serve not divine purposes but rather social ones. They have felt called to human society with its manifold needs and possibilities. Many nurses, doctors, politicians, teachers, have felt the kind of magnetic pull toward a life of service exemplified in the idea of vocation (p. 1).

In this light, the concept of vocation has dimensions of both religious and secular character. In particular, some people are 'called' to serve as teachers, evangelists, pastors, and so on (see, for example, Symons, 1942). Vocation in this sense calls for, among other things, commitment, respect, tolerance, obedience, love, and sacrifice. Usually those who are called, accomplish their services for love rather than money. Indeed, they are not financially well rewarded, and perhaps, the only reward is in terms of personal fulfilment (see, for example, Carr, 2000b; 2003a; Hansen, 1994).

Of particular importance, however, is the fact that responders to a calling have moral obligations and carry out their works impartially and fairly. In general, members of

society expect priests, Sunday school teachers, evangelists or nuns to demonstrate high standards of moral values in the light of the biblical teachings or simply Christian ethics. Given the character of this calling, those church-office bearers are not expected to be implicated in immoral misconduct. However, given recent experience, this expectation would seem to be not the case. There is evidence of priests' involvement in immoral practices especially sexual related behaviours (SRB) (see, for example, Chapter 5).

As applied to secular occupations, the notion of vocation is traceable to the Reformation period (see, for example, Symons, 1942). In the secular sense, the concept is closely associated mainly with the teaching and nursing occupations. Alongside the Gospel, some scholars call these two occupations 'traditional vocations' (see, for example, Carr, 2000b). In this light while nurses have a calling in relation to the sick, teaching has to do with pupils or children.

For many years in Tanzania, there have been claims that teaching is an occupation only for people who have been 'called' to be teachers. As a result, virtually all colleges of teacher education and training had the slogan - *UALIMU NI WITO* which literally means teaching is a calling (vocation). But, what makes teaching as a vocation different from the non-vocational endeavour? Arguably, the vocational character of teaching has the following characteristics (see, for example, Carr, 2000b; 2003a; 2003c; Barrett, 2005b; Hansen, 1994):

- a. The kind of occupation which people enter purely for love rather than money. This simply suggests that money is not the main factor which attracts people to choose teaching as a career.
- b. The teaching occupation is liable to diverse vocational comparisons. In some ways, it can be compared to nursing or midwifery in performing a caring task. Indeed, like mothers or parents, teachers are held responsible for children or pupils.

- c. In the name of a very high calling, probably similar to the religious view of vocation, teaching upholds civilised standards and values. In this sense, teachers are viewed as exemplars of moral standards and values.
- d. There is little doubt that teaching, in the sense of vocation, embodies social meaning and value. Indeed, it is the social practice whose involvement in society is acknowledged and appreciated widely.

In this light, the following observations may be made. First, as discussed in Chapter 3, today many people enter into vocations (ministry, teaching, or nursing) not because of love but rather because they are the only alternatives remaining. Arguably that is why there are practices which are not in accordance with the inherent character of vocations. Secondly, in a market-oriented society or economy vocations value labour in terms of material reward. Thirdly, vocations like professions, are value-laden undertakings. More specifically, values related to a vocational undertaking include commitment, dutifulness, etc.

Last, but not least, in light of Hansen's view, an occupation qualifies as a vocation only if it meets two criteria. Any vocation must be concerned with the public good. In particular, he argues that 'many activities can qualify as vocational provided that they continue to meet the criterion of being of social value'. This suggests that every adherent of a vocational occupation has an obligation to the public good. Also, for an occupation to be a vocation it must yield a sense of personal fulfilment. Drawing an example from the traditional vocations, it seems that personal fulfilment is attained in different ways such as spreading the Gospel for ministers, nursing the sick for nurses, or teaching the children for teachers (see for example, Carr, 2000b; Brown, 1994).

Conclusion

This chapter has argued that the ethical dimension is the first and foremost indicator of the professional character and nature of a profession. More specifically, the

intrinsic nature of professionalism is manifested in the efforts of members of professions to accomplish the public goods or basic human needs of health, justice, spiritual salvation, and education. It is arguable that misdemeanours in medicine, ministry, law, and education (see, for instance, Chapter 3), are to a certain degree attributable to ignorance of the inherent nature of professional endeavour. There is little doubt that a better conceptual grasp of the professional requirement is a precondition and foundation for good professional practice. The next chapter attempts to define the moral grounds for professional practices in the teaching sector.

Chapter 7

Grounds for teachers' moral practice

... no-one could or *should* be considered a good doctor, lawyer or teacher - whatever his or her degree of technical efficiency and effectiveness - who conspicuously fell short of certain fundamental moral standards and aspirations

Carr, 2006, p. 172

Introduction

Certain scholarly works directly or indirectly reject the idea that the teaching or educational enterprise is a professional undertaking. Toren (1969) and Etzioni (1969), for example, would seem to doubt the professional nature of the teaching occupation by categorizing it as a 'semi—profession'. The argument hinges on several considerations pertaining to the notion of a 'fully- fledged' profession. The so-called semi professions are characterised in terms, among other things, of shorter training period, less legitimacy status, and right to privileged communication. Other weaknesses include less specialized bodies of knowledge and less autonomy from societal control than the 'true' professions.

Given this line of thought, there are two main issues for consideration. First, in view of recent critical and analytical studies of the nature of professionalism and teaching such views are subject to criticism (see, for example, Carr, 2006, 2005, 2003a, 2003b, 2000a, 2000b, 2000c, 1999, 1993; Campbell, 2003; Middlewood, 2003; Pring, 2001; 2004; Sockett, 1993; Downie, 1990; Fenstermacher, 1990; Higgis, 1995; Bibby, 1999; Brock, 1999; Carr & Landon, 1998; Tom, 1984). Secondly, even if the teaching enterprise were otherwise classified, would such a conceptualisation make it devoid of moral significance? In the light of the preceding questions, the

major concern of the present chapter is to attempt a clarification of the moral significance of teaching. The chapter begins with the question as to whether or not morality can be taught. The chapter goes deeper into whether or not teaching is a moral undertaking, the respects in which teaching is a moral enterprise, and the extent to which the role of the teacher is implicated in moral education. Last, but not least, the focus is on the moral grounds of teachers' professional practices. The following section attempts an outline of the ethical dimension of teaching.

Towards the teaching of morality

Is the teaching of morality viable?

A fundamental question is, can morality be taught? Two points may help to answer this question. Indubitably, the teaching of morality starts at home. Informally, parents and other members of the family in nuclear and extended families teach morality (see, for example, Moumouni, 1968; Goldman, 1980; Walker, 1999; Herrick, 2003). In particular, in his book, *Humanism: An Introduction*, Herrick (2003, p. 22) indicates that:

To develop a moral sense may require the generic potential and the appropriate nurturing. The conscience may be the internalised voice of the parent telling us what to do and not to do. We probably respond much better to the example of moral awareness on the part of parents and others than from a list of commandments.

In sociological terms, such a process of teaching of morality is referred to as 'socialisation' (see, for example, Selfe, 1981; Tischler, *et al.*, 1983; Abercrombie, *et al.*, 1984; Bilton, *et al.*, 1987; Kirby, *et al.*, 1997). Basically, the aim is to initiate a child into the realm of moral values upheld by the respective society. Among others, such values are likely to include social responsibility, job orientation, political participation, and spiritual and moral values (see, for example, Fafunwa, 1982). At this point, it is arguable that morality is a 'subject' embedded in the family 'curriculum'. For many societies especially in the African past, child nurturing or teaching was incomplete without the moral component.

Educational institutions provide equally useful evidence of moral teaching. Like other matters, morality is conveyed in schools, colleges, and universities (see, for example, Higgs, 1995; Barone, 2004; Wansheng and Wujie, 2004; Dawidowicz, 2003; Strike, 1990). At this level, the teaching of morality is two-fold. In the first place, the teaching of morality involves people who are expected to teach ethics or direct ethical practice as a prerequisite to practising professional endeavour. Without doubt such people include student teachers in programmes of teacher education and training. Indeed, given the character of their profession, morality is indispensable. In particular, Arthur (2003) argues that ‘teaching courses that ignore values, including ethical and personal qualities, are simply not worth pursuing’ (p. 319). However, the teaching of morality also takes place in schools, colleges, and universities when and where teachers and other key players orientate pupils or people towards moral values. In the Chinese tradition, for example, moral educators are of three types—subject teachers of morality, the party system, and class teachers (see, for example, Xiaoman and Cilin, 2004). Here, ‘moral development in schools builds on the child’s experience in the home’ (National Curriculum Council (NCC), 1993, p.5).

In addition and more contentiously, morality is taught in religious institutions. Religious institutions have to a certain extent played a vital role in influencing people’s characters. Consider, for example, the situation in which people choose to lead a good life as a result of religious teachings. At this point, the researcher does not intend to argue that one has to be religious in order to be moral. Rather, the intention is to show that religious teachings may contribute to moral practice. This argument is irrespective of one’s motive to renounce unacceptable conduct. There is little doubt that one may give up theft for two reasons. One may have fear of the legal or other consequences of theft. Equally true, however, one may give up theft on moral grounds—by treating your neighbour the same way that you would want them to treat you. Holloway (2004) calls the second reason, ‘morality without God’. At all events, ‘morality can be learned in the family, in the school and within the community’ (Herrick, 2003, p. 22).

Why teach morality?

The foregoing section, however, raises one equally useful question: does one need to be taught about morality to be moral? In light of the above discussion, the following points may help to justify the teaching of morality. Morality is a human quality —associated with human beings as social beings only (see, for example, Singer, 1993; Jaroszynski and Anderson, 2003; Herrick, 2003). In particular, Herrick indicates that:

Morality arises because humans are essentially social animals. An individual alone on a desert island would not need to behave morally, except perhaps to avoid damaging the island for potential others... In... rare cases where babies have been brought up outside a social environment – for instance by a group of wolves – the being does not acquire social instincts and abilities, having difficulty even with speech and awareness of other people. The social nature of humans creates the need for morality, not from a god but from the nature of human self-responsibility and social inter-relations (p. 21).

Thus, despite being a prerequisite for social being, no human being in the world is born with moral values. For this reason, every person needs to be taught morality (see, for example, Fenstermacher, 1990, p. 132). More specifically, Fenstermacher argues that:

Children do not enter the world compassionate, caring, fair, loving, and tolerant. Nor do these qualities emerge in due course like hair on the body or hormones in the endocrine system. Rather, moral qualities are learned – acquired in the course of lived experience.

Is teaching a moral undertaking? Scholarly views

It might be held to be a universal truth that ‘teaching has a long and honourable tradition of ethical behaviour’ (Brock, 1999). Ancient Greek philosopher Socrates, for example, was concerned with moral character as an end or goal of teaching and he claimed that ‘virtue is knowledge’. His main argument was ‘that all we need in order to be good is to know what is good’ (Rowse, 1936). Since the time of Socrates the teacher’s conduct has often been considered a moral matter or mission. For that

reason alone, teaching or education is a profoundly moral activity (Fenstermacher, 1990). In particular, most educational philosophers seem to agree that teaching is an inherently moral undertaking.

More importantly, it is arguable that, 'values are an integral part of teaching, reflected in what is taught and also in how teachers teach and interact with pupils' (see, for example, Arthur, 2003, p. 318). Such values would seem to include punctuality, excellence, courage, patience, fairness, neatness, honesty, trust, truthfulness, orderliness, caring, respect for pupils and other people. Teachers are expected to demonstrate these values in all walks of life. In her recent book, *The Ethical Teacher*, Elizabeth Campbell (2003) shows that such values or virtues are reflected in how teachers relate to their immediate clients. Claiming that teaching is an ethical or moral enterprise, she argues that, 'for teachers, the need to treat students fairly or impartially is an all-pervasive moral imperative that extends into all aspects of their professional practice' (p. 29). The virtue of fairness is grounded in the ethical principles of social justice.

Likewise, scholars (see, for example, Carr, 2000a; Pring, 2001; 2004; Strike and Soltis, 1998) acknowledge that teaching is prone to evaluation in moral terms. People habitually give moral assessments of teaching. The judgements passed by people include observations of good or bad behaviour of school or college teachers. Also, school and college students make common evaluative comments in different educational or social settings. University students, for example, may be heard speaking or complaining about fair or unfair treatment or marking of a take-home essay in a certain course. In this respect, the following excerpt is worthy of reflection:

Good teaching is not just teaching which is causally effective or personally attractive, it is teaching which seeks at best to promote the moral, psychological and physical well-being of learners, and at least to avoid their psychological, physical and moral damage (Carr, 2000a, p. 9).

Last, but not least, the literature reveals that teaching is notable for its normative character and implications. In his work, *Ethics and Education*, Peters (1966), like other educational philosophers emphasises normative character or aspect inherent in teaching:

“Education” does not imply, like “reform”, that a man should be brought back from a state of turpitude into which he has lapsed; but it does have normative implications, if along a slightly different dimension. It implies that some thing worth-while is being or has been intentionally transmitted in a morally accepted manner (p. 3).

This notion is further clarified and developed by Carr (see, for example, Carr, 2003a; 2003b; 2005; 2006). As discussed elsewhere in this chapter, the normative character of teaching exists on different levels. In particular, the normative character embodies the values inherent in teaching — though it should also be borne in mind that not every undertaking that can be judged or evaluated in terms of ‘good’ or ‘bad’ is necessarily ethical.

In view of these points, one may argue that entering teaching and/or education largely means getting involved in moral commitments and obligations. This is because teaching among other things is primarily concerned with commitment to individual welfare and basic need (see, for example, Sockett, 1993; Carr, 2000b; Carr, 2000c). However, how exactly are teaching and education implicated in moral concerns? Based on this question, the following section attempts a discussion of the ethical dimensions of teaching.

The parameters of teachers’ moral concerns

Writers such as Bibby, Carr, Strike, Fenstermacher, Campbell, de Ruyter, Pring, Sockett —have all attempted a clarification and justification of the moral nature and character of the teaching venture. Writing from an Australian context and experience, for example, in *Professional ethics and teacher practice*, Bibby (1999) acknowledges that ‘in addition to the ordinary ethical demands on professionals, teaching has special features’ (pertaining to the moral commitments and

requirements). But, the question is, what are these distinctive ethical features that make teaching more special? Most of the writings by Carr would seem relevant to the question. In particular, Carr (2006; 2005; 2003a; 2000b; 1999; 1998; 1993; 1991; etc) and to a certain extent, Peters (1966) identify what they refer to as *key normative dimensions*.

First, like other well-esteemed occupations, teaching 'stands to be evaluated as (professionally) good or bad by reference to standards of instrumental efficiency or effectiveness' (Carr, 2006, p.171). On the one hand, teaching is judged from a skill or competence point of view. In this sense, concepts of good or bad, right or wrong, low or high, quality are usually applied in relation to the role, practices, and activities of professional teachers or educationists in carrying out teaching. Knowingly or unknowingly, people pass judgements on teachers' performance in different ways. While not all evaluations regarding teaching are moral or ethical in nature, the following aspects are worthy of reflection. School or college teachers have moral responsibility for the subject matter taught to their pupils or students. Teachers have the obligation to teach the subject matter that meets the expectations of curriculum and societal needs. Hence, the choice of what to teach stands to be judged from a moral viewpoint. In his works, *Education as a Moral Practice* and *Philosophy of Education: Aims, Theory, Common Sense and Research*, Pring (2001, pp. 105&106 and 2004, pp.16&17) argues that:

Teachers are members of a profession. As such they have been initiated into a social practice with its own principles of conduct and values. These are frequently implicit. But they embody a commitment to helping young people to learn those things which are judged to be worthwhile. Of course, views differ over what is worthwhile, or over what sort of books or activities are more worthwhile than others. Teaching, then, reflects the very moral divisions of the wider society – and teachers, in making choices about the content of learning or about the ways of promoting learning, are inevitably caught up in the moral debate.

Also, in the course of promoting the teaching and learning process, there are moral or ethical considerations. Teachers are obliged to use methods or approaches that

provide access to knowledge for all learners. The virtues of caring, fairness and impartiality, for example, should apply to all pupils in the classroom regardless of background or intellectual capability. In his chapter, *The Teacher and the Taught: Moral Transactions in the Classroom*, Clark (1990, p. 262) indicates that:

To create and sustain conditions that will promote learning for every student in a class, a morally responsible and pedagogically effective teacher must pursue a commitment to *inclusion* as opposed to selective *exclusion*.

Further to the teaching and learning methods, in his book, *The Moral Base for Teacher Professionalism*, Sockett (1993, p.15) argues that moral judgement is inherent in the techniques of teaching:

A technique in teaching is always subservient to a moral end, but it can also be evaluated morally as a means to that end. Effective questioning is different from interrogation under torture. Lecturing is different from the harangues of the propagandist. Rewarding and punishing children is different from changing the behavior of rats or pigeons to “produce the desired results”.

It is not uncommon in the meetings of school inspectors with subject or school and college teachers to hear evaluative remarks regarding the teaching and learning process. One might hear them discouraging teachers from the use of methods that are discriminative or the use of negative labels for some pupils with learning difficulties. While such judgements are not always ethical in character, the question is in which contexts can technical or pedagogical competence be ethically judged? Consider the settings where some teachers do not deliver (competently and effectively) quality knowledge or skills because they are conducting *private tuition classes*. Writing from the Tanzanian experience and context, in his valedictory lecture to graduating student teachers – *Ethical and Moral attributes of an Effective Teacher/Educational Administrator*, Mosha (1997, p.12) shows that:

Administrators are sometimes aware of teachers who do not teach at all or teach superficially during earmarked times but organize paid tuition classes either at school or elsewhere and teach some content very effectively.

On the other hand, the focus may be on teachers' moral conduct. The words – *good* and *bad* discussed elsewhere can be used to describe the day-to-day conduct of people. People, for example, speak or write about bad or good conduct, low or high moral conduct with reference to approved or disapproved behaviour. From a normative perspective, it is arguable that school, college or university teachers are expected to exhibit high moral or ethical standards of performance, practice or conduct. More specifically, the focus of such performance is on academic, pedagogical, and professional concerns.

A second level of ethical involvement is reflected in the social contracts or agreements that teachers engage in. Indeed, a social contract in this situation means ethical or moral obligations that are dependent upon the agreement made with others. Usually, such contracts are between teachers and employers; or, on the other hand, between teachers and parents or students. Insofar as some contracts are ethical in nature, such contracts involving teachers are also morally binding. The contracts are ethically binding on the basis of trust, respect, and responsibility. Some moral concerns relate to ethical-contractual obligations or duties. These hold teachers responsible for providing clients with educational benefits according to certain principles or standards. A primary, secondary school, college, or university teacher, for example, might be criticised for not being punctual in taking up his or her lesson punctually or for not teaching the authorised syllabus properly for fairly:

We properly engage in moral conduct not out of any desire for personal reward or satisfaction but guided by a rational recognition that we are required so to behave irrespective of our personal desires; not because of what we want but because of what we owe in terms of public duties and obligations. ... Many of the actions that we ordinarily perform are done precisely because we have promised or entered into some kind of contract with others to do them and contracts and promises clearly create duties and obligations (Carr, 1991, p. 210).

Central to such social contract is adherence to the agreed social rules that as discussed elsewhere bind the concerned parties. While teachers are obliged to conform to the agreed terms, conditions or rules, employers and other concerned

parties, on the other hand, are obliged to respect and observe the rights and welfare of teachers.

Thirdly, as in such other occupations as medicine and law, there is little doubt that teaching is implicated in a general ethical discourse of rights and duties. On the one hand, teachers are expected to ensure that the rights of their pupils or students to access education are not violated, but promoted accordingly. In these circumstances, a teacher should not place her or his personal interest or needs above the clients' (students') needs. This suggests that teachers are not expected to interfere with the educational interests of students and/or pupils under their guardianship (or elsewhere). In this respect:

[...] Just as human life is healthier and more secure when individual rights are legally protected and where there is proper access to medical care, so individual opportunities and life-chances are otherwise enhanced via initiation into the forms of knowledge, skill and expertise which education sets out to provide (Carr, 1993, p.194).

In view of this, teachers have moral obligations to ensure that children under their guardianship are protected, respected, and given quality education. Indeed, they have such a moral duty and obligation irrespective of the backgrounds of the students. In this view, education as a right cannot be separated from such other human rights as justice and health. If it is agreed that students have rights, then teachers have obligations and duties to treat 'all students justly and equitably – recognising and appreciating the range of values held by individuals as well as within families, groups, cultures, and the wider school community' (Brock, 1999).

The ethical or moral implications are apparent in several different tasks or accomplishments contracted or assigned to teachers. The teacher, for example, is expected to teach the assigned subjects and classes, evaluate the work of students, promote the safety of students, and contribute toward the good of the school and society. These and many other tasks serve to determine the ethical or moral obligations (the responsibility and accountability) of every teacher. Thus, in view of

the discourse of rights and duty the ethical or moral obligations of teachers may not be confined within the four walls of a class or lecture room of school or college compound. Rather, such roles or duties are reflected in all walks of life.

Fourthly, distinctive or unique to the teaching enterprise is the responsibility for the moral development and promotion of the recipients of teaching. Whilst the classic and long-established professions —namely medicine, the church, and law have ethical dimensions, teaching is also concerned with moral education. According to the National Curriculum Council - NCC (1993), for example, a school as a whole plays a vital role in moral development and formation. This role involves teaching pupils or students to tell the truth, keep promises, respect the rights and property of others, and to act considerately towards others, as well as helping those less fortunate and weaker than others, taking personal responsibility for ones actions, and being self-disciplined. By virtue of the teaching enterprise, moral development is a concern of any teacher worth the name. It is evident that as far as the notion of moral development is concerned, teachers build on the moral foundation that has been already laid by parents or other members of the community — though this can only really apply well to settings where there is such a moral foundation.

Fifthly, congruent with the developmental role is the modelling role that those who undertake the teaching enterprise are supposed to demonstrate. In particular, the modelling function requires teachers to be moral exemplars to pupils and students. More specifically, de Ruyter (2003, p. 477) indicates:

In addition to conveying what one should or should not do, offering ideals means that educators provide children with moral exemplars – an excellent moral community or society – that could provide a positive inducement not only to follow the rules but to follow them as optimally as one can.

Modelling, in this context, takes several different levels or forms. Academically, in practising teaching, a teacher is expected to demonstrate competence in the subjects that she or he teaches. It is the academic proficiency that actually makes one a good or bad example. Although under normal circumstances, academic competence is

supposed be a result of university training, it is evident that teachers continually need to update their knowledge and skills as they progress professionally. Teachers must acquaint themselves with new theories and knowledge that result from changes and developments. Thus, being a bad example academically, means that teachers do not deliver the expected quality subject matter.

In addition to the academic commitment teachers must demonstrate professional attributes in everything that they do. As discussed elsewhere, it is arguable that academic excellence is very important but incomplete in the absence of generally acceptable general moral conduct. Essentially, the ethical or moral modelling inherent in teaching would seem to take various forms. Speaking, for example, of good or bad conduct could also be with reference with teachers' dress, language use, and relations with others. All this calls for acceptable moral character on the part of teachers. Arguably, while in other societies dress might not be a strong basis for judging teachers' conduct, there are grounds for this emphasis in the Tanzanian context (see, for example, Chapter 3).

Sixth, it is arguable that teaching is undertaken by human beings and is always performed in relation to other human beings (students, other teachers, parents, employers, and members of the wider community). In school or college settings, Clark's observation would seem relevant and worthy of reflection here:

At its core, teaching is a matter of human relationships. Human relationships, whatever else they may be, are moral in character and consequence. After that between parent and child, the most profoundly moral relationship our children experience is that between the teacher and the taught (Clark, 1990, p. 265).

In this respect, the ethical or moral dimension is reflected in the consequences of such human interactions and relationships. Kirk (1988, p, 14) states that, 'since teaching involves working with and on behalf of others there is a moral obligation to consider the effects of these actions'. Arguably, there is little doubt that children (students) and other people around teachers tend to be affected whenever a teacher behaves unethically. Usually, the impact of unethical conduct is not only upon

children but also on teachers themselves and people near them. This is because teaching is a complex enterprise. The nature of such complexity is well illustrated by Bowyer (1970, p. 370) in the following terms.

Teaching is probably one of the most complex and all-encompassing operations in contemporary society, for the teacher is responsible to self, the student, the community, the larger social order, and the teaching profession. Her responsibilities extend into three separate areas, her personal life, the classroom, and the public life.

Based on this view, teachers cannot undertake teaching independent of ethical relations with other people. Virtues such as fairness, righteousness, honesty, and justice ought to be always present in every teaching context. These virtues are well captured by Barnes (1991, p.16) who indicates that:

It seems clear that teachers, whether they accept the role or not, will regularly be judged by pupils on moral and personal level-perhaps in terms of fairness, honesty, lateness or patience.

Equally noteworthy is the role of codes of ethical principles in the teaching profession. Like many other professions, teaching is sometimes characterised by a written code of conduct. Such codes of ethics do not only assist teachers in their conduct but also acquaint the public with what it may expect from them as professional persons (Socket, 1990). However, the point is not that without a code of ethics teaching will cease to be a moral enterprise, but more that codes help to define and clarify the responsibilities and obligations of teachers to different stakeholders within the teaching enterprise. As United Republic of Tanzania (URT) (1990, p. 941) and United Republic of Tanzania (1962, p.51) indicate 'every teacher shall recognise that he has certain responsibilities to the child under his care; the community in which he lives; the profession; the employer; the state'. In this context, the day-to-day ethical performance of school or college teachers is reflected and judged in light of those responsibilities.

Last, but not least, arguably the ethical dimension can also be implicated in an educational research undertaking (see, for example, Pring, 2004; 2000; Lewis, 2003;

Sarantakos, 1998; Banister, *et al.*, 1994; Tindall, 1994). Teaching as research might be appreciated at two levels. First, teaching is an object of research. It is arguable that in the course of the teaching process, teachers are concerned with reflective inquiry into teaching method. Teachers carry out research in two ways. They conduct research in self-evaluation of the teaching process. In addition, teachers are concerned with the learning process. They deal with learners who may have problems with the learning process. They are as such reliable sources of data pertaining to the teaching and learning process.

Second, teachers may themselves be researchers. In particular, this role involves teachers in universities and other institutions of higher learning. Besides teaching and offering consultancy services, university teachers are charged with the obligations of research in their specialisations. The role of research for teachers corresponds with the mission of the university as a prime source of knowledge. Though not always the case, there is little doubt that much research raises ethical considerations. Indeed, 'we need to be aware of the ethical implications for participants and researchers throughout the process of research, from planning through to outcome and sometimes beyond' (Tindall, 1994, p.152). Similarly, arguing for the inherent ethical character of the research undertaking one British philosopher of education observes that:

Moral thinking is a kind of practical thinking, and thus the educational researcher faces the same kind of moral demands as does the teacher as he or she applies professional judgement in the 'educational practice'. There is a constant need to reflect on the values which inform the research and the ways in which those values might be made concrete in the research activity itself (Pring, 2000, p.142).

The ethical dimension of research takes different forms all involving confidentiality, respect, responsibility, and values. The American Educational Research Association cited in Ary, Jacobs, and Razavieh (1996, p.514) clearly reveals the ethical character of any research:

[...] We should strive to maintain the integrity of our research, of our research community, and of all those with whom we have professional relations. We should pledge ourselves to do this by maintaining our own competence and that of people we induct into the field, by continually evaluating our research for its ethical and scientific adequacy and by conducting our internal and external relations according to the highest ethical standards.

It is evident that apart from being central to teaching as an occupation the moral dimension is also of great importance in as far as relationships between teachers and students, teachers and teachers, teachers and employers, teachers and parents, and so on, are concerned. Appropriate relationships in teaching and education require sensitivity to the ethical dimension. As such, meaningful 'transactions' between teachers and other players in teaching or education depends on teachers' ethical awareness.

Teachers' moral educational role

In the light of the ethical or moral concerns of teaching, it should be appreciated that the teacher is at the centre of moral education and development. As the centre, he or she has a significant influence on students' moral development. This is because in many countries a teacher, like parents, spends long hours each day with children. Writing from American experience and context, for example, Clark (1990, p. 251) argues that:

For nine months of each year, teachers are among the most influential adults in the lives of their students. Teachers are with their students for as many waking hours as parents as typically are. Teachers and students interact in a close, complex social system behind closed doors. School is mandatory for children under sixteen, and teachers exercise considerable power over their students by law, by circumstance, and by tradition.

This would seem to be in line with the observations and arguments of Carr in his chapter, *Educating the virtues: an essay on the philosophical psychology of moral development and education*, where he underlines the importance of teachers and parents in the moral development of children. He argues that:

[...] Some definite initiation into those virtues or qualities ordinarily acknowledged in the familiar human discourse of fundamental human association must lie at the heart of the moral education of all children and that parents and teachers who fail to acquaint their children with these fundamental dispositions of moral life are seriously reneging on the full educational implications of their role as parents and teachers (Carr, 1991, p. 6).

On this view, education is fundamentally a matter of transmission of those values of a society which are true, right or good to young people (see, for example, Carr and Landon, 1998; Peters, 1966). From this viewpoint, teachers' moral roles may be reflected in the goals, aims, and purposes of education. Indeed, educationists argue that the aims of education are fundamentally moral (see, for example, Colnerud, 2003).

According to Fenstermacher (1990) there are several other ways in which the teachers' ethical educational role needs to be appreciated. To begin with, morality or instruction about moral issues can be taught in a class or lecture room. 'Teachers in this mode "give" students the right values and moral answers, by telling students what they ought to believe' (Reimer, *et al.*, 1983, p. 8). Thus, students in educational institutions learn about ethical behaviour expected of them: what is good or bad, what is true or false, what is right or wrong, and so forth. But, there are various ways of teaching pupils about moral values. In their paper, *Teacher training for moral education in China*, Xiaoman and Cilin (2004) identify two approaches of teaching moral values in schools. The subject-based moral education or separate subject approach advocates teaching moral values along with other subjects such as English, History, Chemistry, Mathematics, and so on. In this respect, a teacher with special training in morality or moral education is responsible for teaching students a specific subject matter of moral education. This suggests that, in colleges of teacher education, there might be special teacher education programmes that prepare teachers in an academic discipline of moral education. In his article, *School Teachers' Moral Reasoning*, Chang (1994) indicates that:

Most teachers' training programs offer courses in ethics, philosophy and/or educational philosophy, and expect these courses to build a sound knowledge base for teachers and lead them to perform ethically (Chang, 1994, p.72).

It has been claimed that 'teaching courses that ignore values, including ethical and personal qualities, are simply not worth pursuing' (Arthur, 2003, p. 319). Moreover, given the nature of education every teacher worth the name is responsible for the promotion of moral or ethical education and knowledge of students. This view of the teaching enterprise would reject the excuse that 'my teacher education programme did not have a course on ethics'. This leads us to the other approach to moral education. This approach holds that promotion of moral education is through extra-curricular activities. Moral values are 'taught' to pupils in the wider context of school life. In particular, moral virtues to be reinforced might include punctuality, respect, patriotism (loving country and school), and honesty. Others might include caring for public property, loving work, and so on. In this case, all teachers will be responsible for such a task.

Secondly, there are settings where teaching ethics or morality is inherent in academic disciplines – philosophy, sex education, religion, civics, life education skills, Kiswahili, political education, etc. This suggests that some academic subjects are by their nature, inextricably bound up with ethically related issues. McNeel (1994, p. 27) clearly indicates:

[...] It has become increasingly clear that moral issues are integrally bound up in the content of the various disciplines and that an adequate higher education will require "ethics across the curriculum".

In Tanzania, for example, the curriculum for primary, secondary, and college education in some specific subjects incorporates moral or ethical issues. More specifically, civics for both primary and secondary schooling has provision for such topics as citizenship education, democracy, human rights, solidarity, patriotism, respect for diversity, and life with dignity. Also, obligation, responsibility, and duty to the government are common educational topics.

At university, on the other hand, one may find 'development studies'. This draws, among other things, on social, political, and economic values in the globalisation process. The role of educating students on those aspects of the ethical dimension is the responsibility of course teachers or lecturers. Similarly, research findings reveal the following about teachers' feelings towards moral education:

[...] All project participants regarded education in moral and other values as a cross-curricular matter rather than an area for separate study –in short, as an important aspect of the work of every teacher rather the business of any such specialist as the RE teacher (Carr and Landon, 1998, p. 171).

Thirdly, there are situations in which students learn about the 'good life', specific character traits, the ideals for good personal relationships, from the conduct of their teachers. In this regard, the teacher assumes the role of a model or exemplar of moral conduct for his or her students. More clearly, Campbell (2003, p. 2) shows that:

In this respect, moral agency is a double-pronged state that entails a dual commitment on the part of the teacher. The first relates to the exacting ethical standards the teacher as a moral person and a moral professional holds himself or herself to, and the second concerns the teacher as a moral educator, model, and exemplar whose aim is to guide students towards a moral life. These dual characteristics of moral agency are obviously and inevitably interrelated as teachers, through their actions, words, and attitudes, may be seen to be living by the same principles that they hope students will embrace.

From this viewpoint, teachers are moral models for both their students and other people around them. As discussed elsewhere, the role of teaching goes beyond the school or college environment (see, for example, Mbunda, 1996). In his valedictory lecture to graduating student teachers, *Reflective Teaching*, Mbunda (p. 2) argues that:

All of you might not end up teaching in a classroom, but you are all teachers, and you will be expected to teach anybody you encounter, whether it is in a classroom, in an office, along the street, or anywhere else. So, you will be teaching everywhere and everybody.

Also, writing from the Tanzanian context and experience, Fovo (1965, p.16) indicates that:

The village schoolteacher must remember that this work is not only confined in the four walls of the classroom. A teacher is of both the children and the people around his school. Pupils and other people will copy what he does and, so he must set a good example. He must bear in mind that he is their servant and not their master.

Carr (1991), on the other hand, underscores the power of demonstrating the qualities of moral character in educating people. As well as the benefits providing a good example there are the dangers of negative models and examples:

But it follows also from this that the fundamental moral virtues cannot be learned in any context of socialisation or education apart from the example of those parents, teachers and friends who are able to exhibit to some degree how they work for the good in human life. Moreover, lacking the example of those who possess positive moral qualities, young people may well take as their models of behaviour those who possess only negative qualities – Mr Jones who is shifty, sarcastic and bullying (p. 9).

Fourthly, Reimer *et al.*, (1983) draw attention to an approach or method that encourages critical thinking on the part of students. The role of teachers, in this respect, is to encourage students to explore moral issues by addressing such moral philosophical questions as: Is it good or bad to have values that differ from those of others? What should we do when our values seem unclear? How do we engage in the valuing process?’

Last, but not least, in looking for quality education for students, the ethical or moral conduct of teachers is an important factor that has always influenced parents and/or guardians. Parents are often concerned with the moral conduct of school or college teachers. Parents’ concerns about the moral conduct of teachers are indicated in Carr’s writings:

For let us suppose that parents are seeking medical assistance for a child afflicted with asthma or tonsillitis. Finding the best that is available here in terms of medical care comes down essentially to locating someone who is

appropriately informed or skilled concerning diagnosis and treatment of the conditions in question. It could well be, however, that the best available individual here is not from a personal-moral point of view a very nice or good man. In his private life he is dishonest, spiteful and dissolute; he is mentally and physically cruel to his wife as well as continually unfaithful to her; he repeatedly betrays his friends and exploits acquaintances - and so forth. None of this may be of the least consequence to parents, however, just so long as the doctor has the expertise required for treating their child successfully. But, on the other hand, if parents in search of a good education for their child discover that the best available in terms of academic knowledge and pedagogical skills is a person who is known to be privately a liar and an adulterer as well as disloyal, shifty, sarcastic and bullying, irrespective of his attested knowledge and skill as a teacher in some more technical sense, they may well have grave reservations about placing their child in his care (Carr, 1993, p.195).

Carr's point is far-reaching in terms of its application and relevance. In the Tanzanian context, for example, many parents choose to send their children to religious schools or seminaries for the sort of school ethos that promotes a good upbringing. It is arguable that good or quality education is not only a matter of getting or having someone able to deliver the required subject matter but also a function of such other attributes such as moral values and the good conduct of those entrusted with the task or role of knowledge transmission. In collaboration with parents, teachers from nursery through to institutions of higher learning (universities) are responsible for teaching the children or students the appropriate ways of leading good or moral lives.

At university level, however, not every teacher or lecturer is obliged to be morally responsible for his or her students. Lecturers are not 'school teachers'. Yet, 'lecturers' in departments, faculties, schools, or colleges of education responsible for teacher preparation are obliged to lead lives that present them morally as models. Indeed, they are expected by the community and society at large to live by what they teach. Teacher trainees expect fairness, honesty, integrity, impartiality and respect from their lecturers. It would be a discredit to the profession for a lecturer who in his or her lessons or lectures put emphasis on the ethical or moral nature of teaching to be caught red-handed having affairs with female students, marking students' scripts only partially, and abusing his or her position for personal interest.

Grounds of ethical practice in teaching

In view of the ethical and/or moral implications of teaching and/or education and the teachers' moral educational role, this section is concerned with the basis of ethical or moral practices with which teachers at most levels are concerned. Studies of moral philosophy suggest several different explanations of teachers' ethical practices. First, the divine command perspective is for many people (in this case, religious men and women) an explanation of ethical practice. This perspective holds that the creator or founder of good life or moral conduct or deeds is our God the almighty, as summarised in the following quote:

These sources teach that, to guide us in righteous living, God has promulgated rules that we are to obey. He does not compel us to obey them. We were created as free agents, so we may choose to accept or to reject his commandments. But if we are to live as we *should* live, we must follow God's laws. This, it is said, is the essence of morality (Rachels, 1993, p. 46).

Accordingly, all people have to behave morally because it is God's command for all human beings to lead good lives. This religious law disapproves of people who tell lies, steal, pervert justice, hate their neighbours, kill, deceive and exploit other people sexually. On the surface, religious law is relevant because it requires people to lead a good life. However, this raises the question: what if a person or a teacher is not attached to any religious belief or sect? What relevance would divine law have to a person who does not believe in a supernatural divine? If both religious and non-religious teachers undertake teaching and/or education, how viable in general is the divine command? What might be a common basis or ground for teachers in order to follow ethical practice in their professional endeavour?

A Kantian *ethics of reciprocity* emerges as a possible explanation for professional or moral practices for teachers and others in any community or setting. The notion of reciprocity holds the view that we agree to obey the rules on the condition that other people obey them as well. This suggests that if one goes against a ruling, he or she then releases us from any obligation toward him or her (Rachels, 1993). Central to this philosophical principle is the promotion of reciprocal respect for other people

with whom we live and work. According to this principle, people are required to treat other people in the same way that they would want to be treated. Essentially, Kant would seem to be concerned with the importance or value of human beings in general. This can be seen in the following account:

Nevertheless, in arguing for the intrinsic value of a good will, Kant has provided a cornerstone for morality by locating the source of moral value in the autonomous will of the rational agent. Each rational agent, exercising his or her will, is a bearer of value in him or herself, and thus deserves respect for his or her own sake (Cottingham, 1996, p. 381).

To some extent the Kantian *ethics of reciprocity* is itself grounded in the divine scriptures. The Holy Scripture holds the view that one should treat other people in the same way that he or she would want people to treat him or her. This view is very relevant to people in general and professionals in particular. Just like any other person, professional teachers should treat their immediate clients and other members of the wider society rationally, that is, the same way they would like to be treated. This argument has its origins in the *Christian Doctrine* known as the 'Golden Rule': *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets* (see, for example, Mathew, 7:12 KJV - *King James Version*). In this respect, it is evident that a professional teacher who exploits and abuses a female student or employee sexually would never want his wife or daughter to be abused sexually by another man. This clearly applies beyond religious belief. One does not need to be religious or a committed believer of the Christian faith to be able to understand the force of the ethics of reciprocity.

Thirdly, universal laws are also invoked to explain the nature of professional, and ethical practice. According to this view, people ought to behave in line with prevailing rules, principles, or laws that are applicable universally to everyone. Every person should be treated equally and justly irrespective of his or her social, cultural, economic or political background. In principle, universal law suggest impartial treatment:

For Rawls and other deontologists, the prime ethical significance of the Kantian routing of objectivity through the idea of universalisability lies in the appeal to impartiality: the point of deontological universalisation is that it seems to provide a way of regarding each and every person without fear or favour. On the other hand, treating everyone impartially in the real world – irrespective of different means, status and needs –does all too often seem to involve treating some unjustly (Carr, 2003a, p.178).

Fourthly, state laws are laid so as to make citizens or professionals behave accordingly. They are instrumental in ensuring that there is a proper relationship in workplaces or the school environment. The laws are directives for the protection of citizens. In recent years, Tanzanians witnessed a move by the government to enact a law that aims to protect women, including school children, from sexual exploitations. It is such laws that put professionals under obligations to be responsible for the clients' needs or interests. Basically, such laws bind teachers at every level of education. On the basis of such laws, we do not expect teachers to be partial in carrying out their daily professional, academic, and pedagogical accomplishments.

Fifthly, as discussed elsewhere, it is widely acknowledged that teaching and/or education is an ethical or moral undertaking. If we agree with this claim, it is arguable that all roles, activities and practices of teaching are essentially ethical or moral in nature and character. This suggests that people who would like to take up the teaching enterprise for whatever purposes should have ethical obligations. The ethical obligations of teachers are implicated in everyday activities, roles and practices. Hence, one must argue that even without other criteria teachers ought to be moral in conduct.

For example, once an individual accepts the teaching undertaking he or she is obliged to be fair in marking scripts of the subjects that he or she teaches and to treat all of his or her students or pupils impartially and equally mainly because of the inherent character of teaching. The same would apply to a professionally trained teacher assuming administrative roles or in other capacities. His or her conduct or practice ought to be according to the professional character of teaching.

Last, but not least, ethical or moral practice is part and parcel of human association. Indeed, every normal human being aspires or would wish to live a good life. In their book, *Ethics: The Drama of the moral Life*, Jaroszynski and Anderson (2003, p. xxiii) argue that:

Morality is permanently and essentially inscribed into human life. Each person is the author of his own decisions, and these decisions are either good or evil. It does not matter whether the person is an American, a Pole, a Frenchman or a German. It does not matter whether he lives today, or lived in ancient Greece or Rome, or in medieval Europe. Each of us is or was responsible for his decisions.

Since teachers are social human beings who have agreed to serve other social human beings (by virtue of joining the teaching profession), they are obliged to live ethical lives. To lead a good life is, for school, college or university teachers as social human beings, in fact dependent on his or her professional commitment. So, what is important is for teachers wherever they are to remember that as well as being professionals they are human beings. As human beings, they have duty and obligations to behave ethically. Essentially, this argument is reflected in the Nyakyusa philosophy known as *ubundu* (a kind of African Humanism) or *Ubuntu*² as popularly known in other parts of Africa. This philosophy advocates or takes the view that man is basically a social being (the value of human relatedness to one another) (see, for example, Prinsloo, 1998; Prozesky *et al.*, 2002).

Conclusion

In view of the foregoing discussions, the following points can be made. First, there are two opposing views about the moral concerns of teaching. On the one hand, there are teachers, whom one might call 'separatists' who perceive education in moral and

² According to Coetzee and Roux (1998) Ubuntu is 'closely related to African Humanism, *Ubuntu* incorporates notions of an African collective consciousness and the universal brotherhood of Africans. Its values include sharing, treating other people as humans, empathy, warmth, sensitivity, understanding, care, respect, patience, reciprocation, and communication. Related to communalism, it perhaps finds its clearest expression in the saying that a person is a person because of other people' (p. 451).

other values as separate pursuits from teaching (see, for example, Carr and Landon, 1998). To them, moral development and the formation of students and/or pupils is a task to be undertaken only by teachers who have expertise in the area. It is arguable that such a position to distance itself from holding each and every school or college teacher responsible and accountable for moral development.

On the other hand, there are teachers who take the view that every teacher shares in the responsibility for the moral development and formation of students. Central to this view is the observation that teaching and education are essentially ethical in character. To this end, every individual who undertakes to pursue teaching as a professional undertaking is in some way accepting ethical or moral responsibility. This view would see ethical concerns and education applying across the curriculum. Secondly, a further important observation is worth advancing in this conclusion. A teacher is required to lead a moral life in two broad senses. The teacher as a social human being is under obligation to observe moral values. This is because, as discussed elsewhere by Jaroszynski and Anderson, morality is inscribed into human life. However, given the nature of his or her occupation the teacher is further subject to ethical and/or moral constraints. In fact, the nature of the occupation he or she pursues is a moral kind of practice.

Chapter 8

Conclusions and implications

One is not a free individual when one accepts membership in a profession. The very act of becoming a professional commits one to the ethical principles and standards of membership in the community of that profession and to the service of its general purpose...We need to help teachers see the moral dimension of their chosen vocation as obligatory...But we also need to make teachers aware of the tradition of their practice broadly conceived to include the virtues of teaching embedded in our professional heritage through which we share a tacit understanding of what a good teacher is.

Soltis, 1986, pp. 3 – 4

Introduction

In general, this thesis has explored professional misdemeanours in teaching. In particular, it raised one fundamental question: what might be done in professional teacher education and training to help instil greater teacher professionalism? From the beginning of chapter one through to chapter seven, the thesis has been concerned with different key aspects of the question. It addressed the following particular relevant issues:

1. An empirical investigation of the issues pertaining to professional misdemeanours in teaching;
2. A critical exploration of the ethical grounds of professionalism.

Philosophical or conceptual analysis in the light of qualitative inquiry (Creswell, 1998; Pring, 2000; Bryman, 2001; Ritchie, 2003) informed the thesis. It is not the

purpose of this chapter to reiterate what has already been said. Instead, the present chapter outlines the major research findings and reflections of the thesis.

The content of Chapter 8, in this spirit, is fourfold. First, the chapter is an attempt to review the findings concerning professional dereliction in teaching. Secondly, the chapter identifies the new knowledge or contribution of the thesis. Thirdly, the chapter explores wider implications of the research findings for future developments and directions. The last section suggests a possible way forward for further research in professionalism, teacher professionalism, moral philosophy, and teacher education and training.

Inferences from the findings

The conclusions of this thesis are as follows:

Socio-economic factors versus unprofessional practice

Practising teachers, and educational professionals should not take socio-economic problem as an excuse for unprofessional practice. Whereas Tanzanian teachers are subjected to the same working and living conditions, it is just a few who follow unethical practices. Moreover, there is evidence of professional misdemeanours among school, college or university teachers whose socio-economic status is good. The question for consideration becomes: what does cause such inconsistencies in professional practice? Irrespective of ones socio-economic status, all teachers may be expected to lead lives worthy of the teaching profession. Socio-economic status, therefore, may not be considered a justification, although to a certain extent there is a clear and significant connection.

Conceptual confusions

In this thesis, it was evident that there was serious conceptual and ethical confusion on the part of teachers. Practising teachers in school, college or university settings

fail to fully appreciate the character of the professional enterprise. Teachers lack a good understanding of the moral nature of their profession and their role as members of a profession. In her letter entitled, *Professional Ethics of Teachers*, written to the Faculty of Education at University of Dar es Salaam, the TSC (now TSD) Executive Secretary complained to the Dean about teachers who failed to present themselves as 'teachers'. Such a failure has reduced the sector to an ordinary business. In consequence, this has led to the view that any person can undertake teaching. It is argued that people fail to make correct ethical or professional decisions because they lack an understanding of the relevant concepts. In the light of this, teachers can better practise teaching only if these misconceptions are dissolved.

Ad hoc admission to practice

From the previous section, it is arguable that misconceptions contribute to the admission of unsuitable individuals to teaching. It is common in schools and colleges to find non-trained 'teachers'. To some, this problem has been caused by a too rapid expansion of the education sector leading to a shortage of qualified teachers (see, for example, Mmari, 1979). The universalisation of education led to programmes such as UPE. In principle, UPE was good although the mode used to get teachers for this purpose was not ideal, and it is still questionable. Interestingly, during conversations with informants, and also in scholarly works, it was indicated that some such teachers who were part and parcel of Universal Primary Education (UPE) programmes were just picked up from streets and villages. Some were found serving as farmers, barmaids, auxiliary nurses, and house girls. The problem of 'UPE teachers' rests on the fact that they did not have professional training and education. For example, they lacked the technical knowledge which is important to a professional (Downie, 1990; Carr, 1999; 2000b; 2003a; Middlewood, 2003).

Of late, the PEDP has been introduced which aims at getting all primary school aged children into school by 2006. Like the previous education expansion programmes such as UPE, PEDP had implications for teacher shortages and the need for an increase in the number of teachers to be trained (see, for example, Mhando, 2006).

As a result, the duration of a teacher education and training course was shortened to a year from two years. Reduction of training time is not new in Tanzania and elsewhere in the south of sub-Saharan Africa (Williams, 2005; Mosha, 2004; Kahinga, 1976). More specifically, in his article, *Some Reflections on Teacher Education in Tanzania*, Kahinga indicates that:

The Directorate has initiated “crash programmes” which range from reduction of the duration of teacher training courses from two years to one year, several months, and in some cases the duration has been reduced to “zero – Sum” seminars lasting for only two weeks. Grade “A” student teachers remain in training for less than six months (p.122).

Another notable drawback is related to the type of people who got into colleges of teacher education and training. Individuals, who have low or no qualifications, used the ‘back door’ to find places in colleges of teacher education and training. As noted elsewhere, there is ample evidence of people getting into colleges of teacher education and training programmes on other people’s academic qualifications who did not have any secondary education or who had failed their examinations. The problem of a lack of qualifications extends to secondary schools especially in the private sector. In some of these schools, people who do not have the minimum qualifications still carry out ‘teaching’: ‘Most non-government secondary schools are staffed by untrained and under-qualified teachers, mainly individuals who completed Form 6 and failed to qualify for further education and training’ (United Republic of Tanzania (URT), 1995, p. 41).

Nurturing versus the natural process

In light of research findings it can be concluded that teaching is a nurturing and not a natural process. What exactly does this mean? In the nurturing sense, not every educated person can undertake teaching. To follow the teaching profession requires preparation which calls for education and training (Strike, 1990; Carr, 2006; Mhando, 2006). In his paper, *Professional and Personal Values and Virtues in Education and Teaching*, Carr indicates that:

This is precisely why any worthwhile professional preparation must be a matter of *education* as well as training – serving precisely to equip teachers with an independent, confident and critical voice in the wider ethical and political conversation about the ultimate moral and social purposes of education (Carr, 2006, p. 176).

In light of the foregoing quotation, it is arguable that ‘there is no way we can achieve the education vision without well prepared teachers who know what it means or costs to be a teacher’ (United Republic of Tanzania (URT), 2001, p. 2). This implies that to be a teacher requires a combination of several qualities. Such qualities are nurtured and furthered over the course of time. Traditionally, the place for a student teacher to be nurtured has been through teacher education and training programmes. Colleges, schools, institutes, faculties or departments of teacher education and training are appropriate academic and professional settings for a teacher education and training package. Reiterating Sirotnik’s words, ‘not just anyone can be a teacher, nor is teaching just for anyone’. People are not born teachers or professional educationists. To be a teacher or an educationist calls for education and training.

Lack of professional culture

Throughout the research findings, irresponsibility, lack of accountability, and disrespect were identified as reasons why teachers fail to display the virtues of teaching. In several situations, school and college students’ rights were not heeded or were denied for no apparent reason. Such problems would appear to be on the increase. Evidence indicated widespread professional dereliction in teaching. It is arguable that lack of professional virtues in teaching is an extension of prevalent social problems. Interestingly, positions in education or government have been ‘personal’ appointments, and those responsible have made malpractice a way of life. Poor government is behind the lack of professional culture. Lack of professional culture is also a factor of current poor governance in virtually all sectors. This problem cuts across the African continent especially south of the Saharan desert (see, for example, Commission for Africa (CfA), 2005):

Africa's history over the last fifty years has been blighted by two areas of weakness. These have been capacity – the ability to design and deliver policies; and accountability – how a state answers to its people (p. 14).

New developments in knowledge

Scholars acknowledge the creation of new knowledge as the main aim of research (see, for instance, Gillham, 2000). The present thesis has aimed to contribute to the generation of various kinds of knowledge. First, the thesis drew on both philosophical and empirical modes of enquiry. This approach to data generation is new in the context of education research undertakings in Tanzania. The approach drew on empirical insights to address conceptual or philosophical problems in teaching. Secondly, the research is also developmental in character, and it is intended to lay a foundation for professional reflection among practising teachers, curriculum developers and designers, education policy makers and practitioners, and student teachers in institutions of teacher education and training.

Thirdly, the research has been significant to the researcher in widening the researcher's theoretical understanding of professionalism, teacher professionalism, and moral philosophy. This thesis also provided an opportunity for the researcher, in his capacity as a lecturer in teacher education, to improve his or her knowledge of the grounds of professional education. Moreover, it is hoped that the research findings may provide a basis for promoting teacher ethics courses in the Principles of Education and Philosophy of Education programme of the Department of Educational Foundations. The material contained in the course of these enquiries may also provide a source of reference for practitioners, curriculum developers and designers, policy makers, teacher trainees, teacher trainers, and so on.

Research implications and recommendations

The research implications and recommendations for policy actions and future development are provided below. The recommendations are addressed to the relevant agencies:

Government

Improve teachers' welfare

In Chapter 3, research findings showed 'poverty' or low income as one of the reasons that explain why some school and college teachers failed to live up to the highest moral standards of their profession. To supplement low income, some teachers engaged in income generating activities during school or official time. This led to a chronic problem of teacher absenteeism in the country. As a result, pupils went without lessons. To mitigate the problem, it is hereby recommended that the government should review teachers' salaries. The salaries should be realistic enough to make teachers and their families live and work in desirable conditions and environments. It is arguable that reasonable salary package will help teachers to devote their time exclusively to professional accomplishments.

Secondly, the government should provide teachers, especially at school and college levels with incentives. The possible way of doing this is to give them untaxed allowances for, *inter alia*, housing and transport. Similarly, the conditions of service should be frequently reviewed to take into consideration changes in society.

Compulsory membership to TSD

The Teachers' Service Commission Act, 1989 (Number 1 of 1989) states that 'there is hereby established the Teachers Service Commission to which all teachers shall belong'. Unfortunately, almost all teachers in the private sector are not members of Teachers' Service Department —TSD (the then Teachers' Service Commission —TSC). This contradicts the Act. In light of this shortcoming, the following is recommended to the Government of Tanzania. The Act should be revisited to make teachers' registration with TSD obligatory. This suggests that unless one is registered, he or she should not be allowed to practice teaching. This will not only monitor people who enter into teaching but also give TSD the power to follow up what goes on in the teaching sector. If well implemented, it will make private school

or college owners, administrators (or managers), and teachers responsible and answerable to the Teachers' Service Department.

Formation of an autonomous professional organ

From the research findings, some misdemeanours were attributable to lack of an autonomous or independent professional body. The assumption is that had there been an organisation similar to the General Teaching Councils of England, Northern Ireland, Scotland or Wales there would have been less problems of professional misconduct. To that effect, it is high time that the government facilitated the formation of the General Teaching Council of Tanzania (GTCT). Among other things, the teachers' council will be concerned with and responsible for teacher conduct, promotion of teacher ethics, establishing conditions of entry into teaching, policing the professionals or monitoring cases of violations, and the licensing of teachers. It is expected that the council may help to solve the common problem of teachers who, having been dismissed from government employment for professional misconduct or after offences, proceed to the private educational sector—or, situations where teachers dismissed from one private school or college go to another.

Ministry of Education and Vocational Training

Training in teacher ethics

In light of confusions previously highlighted, it might be asked: how should professional ethics be learned or taught to teachers? Several different approaches may be suggested to help school, college, and university teachers appreciate the ethical dimensions of teacher professionalism. Formal teaching of courses on ethics may assist the ethical awareness of teachers. For example, in his article, *Teaching Ethics to Teachers: What the Curriculum should be about*, Strike (1990, p. 47) asserts that:

[...] Ethical conduct is thought to be largely a product of training. The norms and standards of the profession are supposed to be internalized during the formal education of the professional.

However, teaching ethics does not necessarily make someone ethical in practice. According to Strike, two important issues should be noted. Teachers' failure to lead professional lives does not always imply lack of knowledge of moral values:

- i. Which teacher in Tanzania does not know that stealing or forging a certificate is wrong?
- ii. Which teacher is not aware that to have affair with his or her pupil is inappropriate?
- iii. Is a teacher not aware that failing to teach his or her class is unprofessional?
- iv. Are school, college or university teachers not aware that leaking examinations is unethical or unlawful?

So what does give rise to the failures? This question leads to what Strike refers to as failures of character. Such failures, according to him, relate to lifetime experience. In principle, and with reference to Chapter 7, no human being is actually born unethical in character. This suggests that the problem of unethical conduct for teachers is due to certain influences or forces. In St. Paul's words: 'For I have the desire to do what is good, but I cannot carry it out' (The Holy Bible, New International Version (NIV): Roman, 7:18). This verse suggests two things. First, to live a moral life is to struggle against immoral forces. This is line with Kant's notion of 'moral heroes' (see, for example, Gaarder, 1995). Secondly, it could be that if bad character can be formed, character can be reformed too. There is evidence that people can be helped to cultivate right conduct.

Last, but not least, drawing from Socrates, the researcher does attribute some unprofessional practice to ignorance or lack of relevant knowledge on the part of teachers. Arguably, if teachers were well informed of what it means to be a teacher there would be less tendency to misdemeanour (see, for example, Rowse, 1936). For example, in his account of Socrates' pursuit of good, Rowse states that:

He believed that if men really knew what they were doing they would always choose the good, for that alone can make them happy. If they deliberately choose to be evil it is because they think it is a short cut to happiness...it is their ignorance that makes them put trust in evil-doing (p, 401).

In the light of this quote, it is therefore recommended that there should be a formal teaching of professional or teacher ethics in colleges of teacher education and training. However, for teachers who are already in field, efforts should be made to acquaint them with a better understanding of the ethical nature of teaching. To achieve this and as part of professional development programmes, it is recommended to the government or Ministry of Education and Vocational Training (MoEVT) to launch in-service courses on teacher ethics.

An ethically informed curriculum

As widely argued in earlier chapters, the ethical character of teaching is irrefutable. This has implications for teacher education and training. In this regard, it is argued that the curriculum for the preparation of school, college and university teachers should consist, among other things, of ethically oriented subject matter. To begin with, the focus should be on the rights of individual pupils. While in colleges or universities teacher trainees should be taught about the rights of the pupils. Certainly, this will help each teacher to have a good sense of pupils' rights. There are several rights worthy of student teachers' notice, among others, respect, equal treatment, freedom of expression, security, privacy, and education. As a matter of moral imperative, student teachers pursuing teacher education and training programmes should be informed of the grounds for treating each and every pupil with respect in the Kantian sense. Kant's principle of respect holds that one should:

Act in such a way that you always treat humanity, whether in your own person or in that of any other, never simply as a means, but always at the same time as an end (Cottingham, 1996, p. 381).

Thus, the curriculum for teacher trainees should address the issue of education as a right. It seems that some school, college, or university teachers are ignorant of pupils or students' rights, and their implications for educational or professional practice. In his article, *Education, Profession, and Culture: Some Conceptual Questions*, Carr (2000c, p. 251) shows the sense in which basic education is a human right:

[...] Indeed, it seems plausible to regard education, alongside health and justice, as a welfare right based on considerations of fundamental *civil* need. Thus, we might argue that just as there are primary human needs for food, shelter and covering without which human existence as such stands in jeopardy, so there are secondary human needs for health, law and education in the absence of which there can be no *civilised* level of human security or flourishing.

In the context of teacher education and training, the notion of respect, and of education as a basic human right, suggests a further important consideration. School, college and university teachers have an obligation to ensure that every student irrespective of his or her colour, religion, physical or mental abilities or disabilities, or economic status has a right to fair treatment and education. All this should culminate in teachers' awareness of the importance of 'inclusion'. It is hoped that knowledge of this concept may help them to accommodate differences, and even promote non-discriminatory attitudes towards pupils with different mental or physical needs. Teacher education and training is therefore part of the preparation to cope with individual needs:

To create and sustain conditions that will promote learning for every student in a class, a morally responsible and pedagogically effective teacher must pursue a commitment to inclusion as opposed to selective exclusion. Teachers should ask questions such as: Who is being left out? How can I organize learning activities so that all feel included and are learning? What can I do to begin a reversal of the chain of failure experiences that some of my students have had? How can I accommodate my teaching to the full range of individual differences in aptitudes, learning history, culture, and dispositions that describe my students? How can we help one another to learn

and change together? What do I have to learn from each of my students?
(Clark, 1990, p. 262)

However, practising school, college, or university teachers already in the field could be assisted to better appreciate the rights of pupils through workshops, on job training or in-service programmes, and through the literature.

Last, but not least, in Chapter 5 it was seen that the curriculum for colleges of teacher education and training did not have provision for a course in teacher or professional ethics. This would seem to contradict the *Report of the Task Force*, which clearly states that the curricular content for teacher education should be professionally oriented (see, for example, United Republic of Tanzania (URT), 1993). Hence, to help teachers gain knowledge of the nature and character of teacher professionalism, reforms of the curriculum should consider inclusion of courses in professional ethics. Such a change might help to build a common understanding of professionalism among school, college, and university teachers.

Of course, having courses in teacher ethics in the curriculum is not such an entirely new development. Several countries have such courses within programmes of teacher education and training. In the United States of America, for example, there have been arguments for the improvement of teaching of ethics in colleges and universities (McNeel, 1994) and there is evidence of such courses in other countries. In his chapter, *School Teachers' Moral Reasoning*, Chang (1994) relates the Taiwanese experience:

Most teachers' training programmes offer courses in ethics, philosophy and/or educational philosophy, and expect these courses to build a sound knowledge base for teachers and lead them to perform ethically (p. 72).

Still, having ethics courses in colleges or universities would seem to be insufficient, since there is ample evidence of professional dereliction even in countries where courses in teacher ethics have been part and parcel of teacher education and training. As Strike (1990) puts it 'it is naïve to suppose that instruction in ethics in teacher

education programs can significantly form or reform character' (p. 48). This would appear to suggest that more is needed than solely a course in ethics.

Pragmatic educational issues

To ensure professionally qualified and approved school, college or university teachers, the present thesis calls for special consideration of several pragmatic issues in the teaching sector. First, there should be regulations to ensure that only people with valid qualifications can enter colleges. The applicants for a teacher education and training programme should prove that they are genuine applicants, and fit for the profession. Although it is demanding in terms of time and money, the concerned authorities should interview the applicants. To avoid partiality during the process, the panel of interviewers should come from independent organizations. In addition to interviews, there should be written examinations for the same purpose. And the final selection of applicants should draw on recommendations from applicants' former primary or secondary schoolteachers. To borrow a phrase from Ellis (n.d.) whose writing about 'education and training of teachers' is within a British context, every teacher should be 'a recruiting agent'.

Secondly, only people approved to have lawful certificates or credentials should be considered for teacher education and training. This suggests that the respective authority, in this case, the National Examination Council of Tanzania (NECTA), should carry out a thorough certificate verification exercise. In addition, as with university academic transcripts, every school or college certificate should bear a candidate's approved photo. However, once these individuals have qualified and been admitted to colleges, the focus should be to equip them with some capacity for logical reasoning about moral dilemmas.

Thirdly, it is hoped that licensure of school, college or university teachers might assist in promoting moral development. Graduating teachers, before entering the field, should be given licenses or contracts that allow them to practise teaching. The

licensure or contract should be reviewed to see whether an individual deserves to continue practising his or her profession.

Policy issues

The findings of the present thesis have the following education policy implications. First, it is asserted that admission to teacher education and training should be a coordinated process. Teachers from primary and secondary education should be involved in procedures for identifying individuals for a teacher education and training course, and where possible non-teaching staff (support staff) in educational institutions should be involved in this process. Every level of education should have a progress report file in which both the academic and character progress of pupils is reported. Hence, during the selection, officers should consult the files for the respective applicants. Also, teachers who spend more time with learners should be consulted to give their views on applicants' suitability for a teaching course. As every teacher has a responsibility for students' moral education, the task should not be left to the classroom teachers, career masters and mistresses, and school patrons and matrons only.

Secondly, colleges, departments, or faculties responsible for teacher education and training are places where teacher professionals are educated and prepared. This suggests that teacher trainers involved in the task must be professionally approved to teach in the colleges of teacher education and training. Unfortunately, the present methods of recruiting people into teaching are very inadequate. There is evidence that graduates in fields other than teaching or education are posted to colleges of teacher education and training as teacher trainers. *Education and Training Policy*, United Republic of Tanzania (URT) (1995) shows that:

For a long time, most of the teachers colleges are staffed by [sic] no special training to teach at teachers colleges. This situation has to change in order to create a competent cadre of tutors to prepare teachers for primary schools, secondary schools and teachers colleges (pp. 47 – 48).

Examples of such untrained teacher trainers come from various fields including agriculture, veterinary, engineering, commerce, home economics, food science, and so on. In principle, such use of non - professionally trained teacher trainers defeats the general aims and objectives of the curriculum of teacher education and training. To employ qualified teachers in colleges of teacher education and training, the policy clearly states that:

Minimum qualification for tutors at certificate and diploma level teachers' courses shall be the possession of a valid university degree, with the necessary relevant professional qualifications and specialization (p. 48).

As discussed elsewhere, it is evident that the current use of non-trained teachers in colleges is not a policy issue but rather a problem of implementation. At this point, it is proposed that the directorate of teacher education, through the inspectorate department at zonal offices, should conduct appraisals of the professional qualifications of teacher trainers on a regular basis. The aim would be to evaluate the effectiveness of the policy.

Institutions of teacher education programmes

Cultivation of character

Cultivation of character may be thought necessary to form or reform student teachers' characters. However, while many would certainly leave the duty of character development to pre-primary, primary, and secondary education teachers, the researcher is of the opinion that this can be done in institutions which offer teacher education and training too. The ground for this position rests on the fact that learning as a process is endless and goes beyond school age children. Indeed, learning of new experiences by people or adults, in this case, is a lifetime endeavour. So often people learn through past mistakes or inappropriate behaviour. For example, today worldwide, adults have to learn about changing their sexual behaviour to avoid the pandemic of HIV/AIDS or about other health measures concerning safe water, balanced diet, etc.

From this viewpoint, there is little doubt that institutions of teacher education and training can help to cultivate good character among student teachers. For example, in his paper, 'College, Character, and Social Responsibility', Brandenberger (2005) identifies approaches that could help to develop good character in institutions of higher learning in the following practical terms:

Engaged pedagogies, forms of learning emphasizing the integration of experience and reflection, are, then, well suited to foster character and moral development during the college years... They provide opportunities for perspective taking, interaction with moral exemplars, and development of prosocial peer relations and understandings of community... such pedagogies give students important practice in self-directed moral learning in a changing society (p. 327).

Engaged pedagogies suggest development of moral values as a practical accomplishment, and can take place in different forms and contexts. First, one might encourage student teachers to work with other people voluntarily. It is hoped that in this way they will be able to learn practically how to help and respect people with whom they live. Secondly, assigning student teachers practically oriented projects, which will take them outside college or university premises. A good example of this, in the context of Tanzania, is Teaching Practice (TP) or Block Teaching Practice (BTP). It is advocated that during a certain period student teachers should be assigned to mentors in the host schools or colleges. The mentors are to be responsible for professional acclimatization in terms of academic, pedagogical, and moral practice.

According to Junge and Gidey (1998) modelling has to do with the process by which people pattern their behaviour on that of a significant person. Teachers are important people in society. Since the behaviour of significant people is often emulated, school and college teachers should lead lives that will impact morally on people around them. As discussed elsewhere, the ethical conduct of teachers goes beyond the classroom walls or school premises (see, for example, Arthur, 2003; Mbunda, 1996; National Curriculum Council (NCC), 1993; Nyerere, 1988; Fovo, 1965). For

example, writing on the moral significance of teachers, the paper, *Spiritual and Moral development-Discussion Paper*, NCC (1993) indicates that:

Teachers are by the nature of their profession 'moral agents' who imply values by the way they address pupils and each other, the way they dress, the language they use and the effort they put into their work (p. 8).

Indeed, every action or word of a teacher counts. In Tanzania, people view teachers as 'mirrors' or examples of good conduct. The teacher as a mirror is expected to reflect actions or moral values upheld by his or her society. This is a moral challenge to teacher trainers in colleges responsible for the preparation of teachers. Through modelling, student teachers learn spontaneously from their teachers. Moral modelling is essentially but not necessarily a conscious process (Junge and Gidey, 1998). This suggests that all teacher trainers in colleges of teacher education and training should be of good character.

Finally, moral dilemmas are everywhere in schools and colleges of teacher education. Such moral dilemmas may be used to help educate student teachers in the values of teaching. Moral dilemmas may include issues of whether school pupils should be taught the use of condoms, to whether a school or college project teacher (coordinator) should steal beans to feed his or her starving children at home, or steal school project money to buy medicine for a dying only daughter or son. In addition, it is evident in Tanzania that there are contexts in which some subject teachers neglect learners in the teaching and learning process simply because they did not register with him or her for evening or weekend private tuition classes (Sambo, 2001). Discussion of moral dilemmas as a means to promote teacher ethics or professional virtues in colleges of teacher education and training is also advocated by Parker (2002) who, in his chapter, *Moral Development*, argues for a Socratic approach to dialogue involving ethical dilemmas and problems (p. 128).

Adopt the disclosure system

There is little doubt that colleges, departments, and faculties in Tanzania recruit into teacher education and training courses even people who have bad records in terms of conduct. For example, there are several cases of ‘teachers’ —holders of certificate or diploma in education who were dismissed for unprofessional practices to find placement in universities or colleges pursuing different courses including teacher education and training. This observation has different implications. First, it seems that the colleges or faculties of education do not have a mechanism that could help them recruit appropriate student teachers for the teaching course. To help them, therefore, it is recommended that there should be a disclosure system in all matters concerning recruitment both into a teaching course and post. The system would to check applicants’ history and reduce the possibility of employing inappropriate teachers.

Avoid students’ ‘culture of silence’

School, college, and university students are vulnerable to various professional misdemeanours. As indicated in Chapters 1 and 3, students suffer the consequences of different forms and nature of teachers’ misconduct. Such consequences range from psychological, social, and physical to academic harms. It is recommended that the relevant institutions should devise ways that will enable students to avoid the *culture of silence* when abused by teachers. This suggests that institutions should have proper channels for students to report teachers’ harassment or abuse. Among others, students should be made aware of their rights,

School

Promote community awareness of teachers’ misconduct

In the Tanzanian context, a school or college is part and parcel of the community or village. Community members are on several occasions involved in school management and activities. Some participate in school management as members of

school committees whose roles include decision-making for the development of school. To address unprofessional practices in teaching, it is therefore recommended that members of school committees or boards should be provided with relevant knowledge about the nature of the teaching or education enterprise. This will enable them to take appropriate actions whenever teachers are implicated in professional misconduct.

The role of communities has implications for other education offices and levels. To have effective influence in dealing with teachers' misconduct, the following is proposed. School committees should have representatives from ward, division, and district education offices.

Providing new teachers with a code of professional conduct

Despite the importance of a code of professional conduct to professionals, research findings revealed that there are teachers who have never seen it. To be made aware of the regulations that govern teachers' practice and conduct, schools should be provided with copies of a code of professional conduct. On taking the teaching appointment, every teacher should be given the copy. However, as the current code of professional conduct for teaching would appear to have weaknesses in terms of its coverage, Teachers' Service Department (TSD) should review it to accommodate important aspects central to professional accomplishments —such as the ethical obligations of teachers and the rights of students.

Civil society movements

Teaching or education in the Tanzanian context is multisectoral in character—involving both private and public sectors. It draws largely on different civil society movements—Non-government Organisations (NGOs) both local and international ones, the Tanzania Teachers Union (TTU), and so on. According to UNESCO (2001) the importance of civil societies rests on the fact that the government or ministry

cannot do it alone. It is therefore recommended that researchers in teacher professionalism, MoEVT, Teachers' Union, NGOs, and others should work closely with teachers (schools and colleges) to address the problems. Joint and coordinated efforts drawn from each stakeholder of civil society can help to devise plausible means to address the problem.

Lessons to other professions

Professional dereliction is not a problem of only one profession. There is scholarly evidence of professional misdemeanours in virtually all departments of government and private sectors in the country (Ishumi, 1988; Bakilana, 2001; Mwamila, 2001; Kinemo, 2002). In particular, Ishumi indicates:

Without citing any specific example of that has already begun happening in the professions, I could here refer you briefly to the legal profession (with miraculous loss of files for the administration of justice), to the engineering profession (with forged certificates of excellence for substandard or even non-existent constructions), to the medical profession (with contrived doctors' prescriptions and disappearance of medicine)... (p. 21).

The foregoing quote suggests that almost all professional undertakings experience incidences of professional dereliction. In this respect, the present thesis findings are also significant for people in several other professional enterprises. There are lessons from the research that policy makers, practitioners, and other stakeholders might use to address professional dereliction in other professions. Arguably, the school, college or university teacher's appropriate professional conduct is a moral base for students who may be future professionals in different fields. Teachers' practice has either a positive or negative influence on pupils' lives (Leach, *et al*, 2003; Chang, 1994). In particular, Chang argues that 'teachers have tremendous influence on the moral development of children' (p. 71).

New research agenda

This thesis has examined professional dereliction in teaching. Developing from the thesis are several possibilities for future projects. As discussed elsewhere, professional dereliction in teaching is worldwide (see, for instance, Loewenberg and Ralph, 1992; Taro, 1990; Burke, 1995; Skinner, 2001). In this respect, further enquiry into the following may be recommended:

- a. An analysis of how the curriculum of teacher education and training in other teacher education systems especially in developed countries addresses the ethical dimension of teacher professionalism. In particular, a comparative enquiry would seek analyses of the ethical dimension in teacher education discourses, policy, and practice.
- b. An exploration of the nature of professional dereliction in other professions such as medicine, law, nursing, engineering, etc. Indeed, the aim would be to compare and contrast teaching with other professions. This is considered necessary because as claimed by Ishumi (1988, p. 18) it is arguable that educational professionals and other people did at one time or another pass through the caring hand of the classroom teacher.
- c. An examination of the extent to which teacher professionalism is reflected in *Education for Self-Reliance*, the Philosophy of Education in Tanzania. Education for Self-Reliance has been informing the education system in the country since 1967. In particular, the philosophy draws upon Nyerere's lived experience of education and professional training in education. Nyerere was a professionally trained teacher (Lowe, 2000), and before his involvement in politics he taught in schools. In his lifetime, Nyerere preferred to be called *Mwalimu* (see, for example, Mmari, 1995). In particular, in his chapter, *The Legacy of Nyerere*, Mmari indicates:

His own preference has been *Mwalimu* (teacher) which not only refers to his previous profession but is also a generic term shared by all members of the teaching profession in the country (p. 178).

Given the character of teaching, two questions may be worth pursuing concerning Nyerere, the philosopher of education. First, is there anything ethically worth learning from this philosopher of education who chose to call himself teacher? Secondly, from the ethical nature of teaching, is Nyerere worthy of the name, *Mwalimu*?

Conclusion

The ethical education of school, college or university teachers needs to be contextual in character. In this regard, such education should reflect Education for Self Reliance (ESR). Education for Self Reliance is a philosophy that informs the education system in Tanzania (see, for example, United Republic of Tanzania (URT), 1995). While it is firmly rooted in the educational needs of the society, it largely draws on Nyerere's political, social, and educational thought. In general, the philosophy draws on several ethical virtues such as respect, children's rights, equality, service to people, responsibility, justice, freedom, equity, etc. (Nyerere, 1968a; Mbilinyi, 2003).

Throughout his lifetime Nyerere's concern was social equality in society (see, for example, King, 2000). More specifically, equality was for him reflected in peoples' access to and participation in social services. In this regard, every Tanzanian was accorded a right to basic social services including shelter, health care, and basic education irrespective of geographical setting, socio-economic status, religion affiliation, or nationality. In consequence, these concerns have now led to educational reforms in the country. Most striking was the democratization of education. This led to the eradication of all obstacles to education such as the provision of education based on economic strength, colour of skin or race, religion, and geographical location.

Secondly, the ethical principle of respect also features in Nyerere's philosophy. Perhaps, based on basic human needs (see, for example, Carr's works on professionalism and teacher professionalism) and Kantian theories of ethics, Nyerere advocated respect for all individuals. His advocacy of respect for human dignity extended beyond age, colour, socio-economic status, and geographical setting.

Thirdly, he advocated the rights of children irrespective of gender. He held the view that every Tanzanian child as a human being has a right to basic education irrespective of his or her socio-economic status. For example, in his last speech during the ceremony for his English award of honorary Doctorate of Letters from the Open University of Tanzania in 1998 (*Education for Service and Not for Selfishness*, Nyerere 2004, p. 161) he indicates that:

[...] Our education should be universal. If primary school education is not universal, those who will miss out will be mostly the girls. Every child in this country, male or female, should expect to receive an agreed minimum level of education as a right. The present requirement of 2 years pre-primary and 7 years primary is, in my opinion, reasonable and affordable.

Although Nyerere's ideas are very familiar in the Tanzanian context, the above-mentioned ethical principles would not appear to be a reality in teachers' practice and lives. Nyerere's thought is still relevant and worthy of reflection. His ideas are relevant enough to enrich the curriculum of teacher education and training. They describe the profile of an ideal school, college, or university teacher in a country such as Tanzania. Hence, the present enquiry calls for professional education of school, college, and university teachers within a reflective framework of *Education for Self-Reliance*.

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APPENDICES

Appendix 1: Tentative interview themes

Appendix 1a

Interview guide/themes for teachers

The following tentative guide/themes provided a framework for conversations (informal interviews) with teachers:

BACKGROUND INFORMATION

Introduction

Education history

Professional qualification

Number of years in teaching

Motivation into the teaching profession

Responsibilities as a teacher

PERCEPTION OF TEACHER PROFESSIONALISM

Professionalism:

The concept of profession

Characteristics of a profession

The difference between profession and other occupations

Professional/teacher ethics:

The concept of ethics (teacher ethics)

The place of ethics in teaching

Learning of teacher ethics?

Teachers' awareness of teacher ethics

Enforcing teacher ethics

Professional relationship:

Student-teacher relations

PLACE OF PROFESSIONAL ETHICS IN THE CURRICULUM

Curriculum of teacher education & training:

Teacher ethics in the teacher education & training programmes

EVIDENCE OF VARIOUS KINDS OF TEACHER MISDEMEANOUR

Teacher misdemeanour:

The genesis/evolution of teacher misdemeanour

Nature and forms of teacher misdemeanour

Explanations/reasons for teacher misdemeanour

Implications/impact of teacher misdemeanour:

General and specific implications

Reaction to teacher misdemeanour:

Teachers' attitudes towards teacher misdemeanours

Intervention/reaction to teacher misdemeanour

(Combating teacher misdemeanour)

Official publications on professional/teacher ethics

Interview guide/themes for retired teachers

The following tentative guide/themes provided a framework for conversations with retired teachers:

BACKGROUND INFORMATION

- Introduction
- Education history
- Professional qualification
- Motivation into the teaching profession
- Responsibilities

PERCEPTION OF TEACHER PROFESSIONALISM

- Teachers' perception of teacher professionalism
- Character of teacher professionalism
- Student-teacher relations

PROFESSIONAL ETHICS IN THE CURRICULUM

- Content of the curriculum in relation to professional ethics
- Approaches to teaching and learning professional ethics

EVIDENCE OF VARIOUS KINDS OF TEACHER MISDEMEANOUR

- Conception of teacher misdemeanour
- History/evolution of teacher misdemeanour
- Character of teacher misdemeanour
- Implications of teacher misdemeanour
- Intervention or reaction to teacher misdemeanour

Interview guide/themes for school and college inspectors

The following tentative guide/themes provided a framework for conversations with school and college inspectors:

BACKGROUND INFORMATION

Introduction

Education history

Professional qualification

Number of years in inspectorate

Motivation into inspectorate

Responsibilities

PERCEPTION OF PROFESSIONAL MISDEMEANOUR

Nature and forms of TM

Forces behind unprofessional practice

Implications of TM

Official publications on professional ethics

Enforcing teacher ethics

Interview guide/themes for education officers

The following tentative guide/themes provided a framework for conversations with education officers:

BACKGROUND INFORMATION

Introduction

Education history

Professional qualification

Motivation into the teaching profession

Position

Responsibilities

EVIDENCE OF VARIOUS KINDS OF TEACHER MISDEMEANOUR

Conception or misconception of teacher misdemeanour

Awareness of teacher misdemeanour

History/evolution of teacher misdemeanour

Nature and forms of teacher misdemeanour

Impact / implications of teacher misdemeanour

Intervention or reaction to teacher misdemeanour

Interview guide/themes for TSD officers

The following tentative guide/themes provided a framework for conversations with Teacher Service Department (TSD) officers:

BACKGROUND INFORMATION

- Introduction
- Education history
- Professional qualification
- Training to work as a TSD officer
- Number of years in TSD
- Motivation into TSD
- Responsibilities

EVIDENCE OF VARIOUS KINDS OF TEACHER MISDEMEANOUR

Teacher misdemeanour:

- Kind of problems encountered in relation to teachers
- History/evolution of teacher misdemeanour
- Nature and forms of teacher misdemeanour
- Explanations behind teacher misdemeanour
- Characteristics of teachers' ethical practice
- Strategies to address teacher misdemeanour
- Position of policy makers on teacher misdemeanour

Official publication on teacher ethics

- Access to the publications

Impact/implications of teacher/professional misdemeanour

Reaction toward teacher misdemeanour

- Enforce professional ethics
- Challenges facing professional ethics

Interview guide/themes for curriculum developers

The following tentative guide/themes provided a framework for conversations with curriculum developers in the Teacher Institute of Education (TIE):

BACKGROUND INFORMATION

Introduction

Education history

Professional qualification

Position in TIE

Number of years in TIE

Motivation into the teacher education section

PROFESSIONAL ETHICS IN THE CURRICULUM

Curriculum:

Understanding the curriculum

Its appropriateness for teacher education & training

Levels of teacher education

Forces that influence the preparation & change of the curriculum

Differences between the curriculum in independent & colonial era

Professionalism:

The concept of profession

Characteristics of a profession

The difference between profession and other occupations

The place of professional ethics in the curriculum:

The concept of professional ethics

Subject matter related professional ethics

Moral values in the curriculum

The teaching moral values in colleges

Teaching and learning materials:

The status professional ethics on T/L materials

Availability of T/L materials

Teacher misdemeanour:

Curriculum developers' perception of teacher misdemeanour

Nature & forms of teacher misdemeanour

Reaction of curriculum developers to teacher misdemeanour

Interview guide/themes for TTU officers

The following tentative guide/themes provided a framework for conversations with TTU officers:

BACKGROUND INFORMATION

- Introduction
- Education history
- Professional qualification
- Motivation into TTU
- Main responsibilities

PROFESSIONAL MISDEMEANOUR

Teacher misdemeanour:

- Kind of problems regarding teachers
- Views towards teacher misdemeanour
- Nature and forms of teacher misdemeanours
- Forces behind teachers' unprofessional practice

Position of policy makers on teacher misdemeanour

Official publication on teacher misdemeanour

Implications of professional misdemeanour
(The effects of teacher misdemeanour)

Reaction towards teacher misdemeanour
Enforcing professional ethics

Interview guide/themes for School, college, and university students

The following tentative guide/themes provided a framework for conversations with school, college, and university students:

BACKGROUND INFORMATION

Introduction

Year

Course

Motivation into a teaching course

PROFESSIONAL ETHICS IN THE CURRICULUM

Content of the curriculum in relation to professional ethics

(The teaching and learning of teacher ethics)

Approaches of teaching and learning professional ethics

Availability of teaching and learning materials relevant to professional ethics

EVIDENCE OF VARIOUS KINDS OF TEACHER MISDEMEANOUR

Teacher-student teacher relations

Conception of TM

Evidence of teacher misdemeanour

Nature & forms of teacher misdemeanour

(Set of concerns or dimensions of teacher misdemeanour)

Impact and/or implications of TM

Intervention or reaction to TM

Interview guide/themes for School and College Board members

The following tentative guide/themes provided a framework for conversations with school and College Board members:

BACKGROUND INFORMATION

- Introduction
- Education history
- Professional qualification
- Position
- Responsibilities

EVIDENCE OF VARIOUS KINDS OF TEACHER MISDEMEANOUR

- Conception or misconception of TM
- Evidence of teacher misdemeanour
- Nature & forms of teacher misdemeanour
(Set of concerns or dimensions of teacher misdemeanour)
- Impact and/or implications of TM
- Reactions and potential roles of boards surrounding TM
- Measures that may help to reduce the incidents
- Position of the board over teacher misdemeanour
- Policies, strategies and training surrounding teacher misdemeanour

Interview guide/themes for parents

The following tentative guide/themes provided a framework for conversations with parents:

BACKGROUND INFORMATION

Introduction

Village or township

EVIDENCE OF VARIOUS KINDS OF TEACHER MISDEMEANOUR

Evidence of teacher misdemeanour

Character of teacher misdemeanour

(Set of concerns or dimensions of teacher misdemeanour)

Impact and/or implications of TM

Reactions and potential roles of parents to TM

Measures that may help to reduce incidents

Interview guide/themes for PCB officers

The following tentative guide/themes provided a framework for conversations with PCB officers:

BACKGROUND INFORMATION

Introduction

Education history

Professional qualification

Position

Responsibilities

TEACHER MISDEMEANOURS

Daily responsibilities in relation to teachers

Nature and forms of teacher misdemeanours

Implications of teacher misdemeanour

Interview guide/themes for police officers

The following tentative guide/themes provided a framework for conversations with police officers:

BACKGROUND INFORMATION

Introduction

Education history

Professional qualification

Position

Responsibilities

TEACHER MISDEMEANOURS

Incidents in relation to teachers

Nature and forms of teacher misdemeanour

Implications of teacher misdemeanour

Appendix 2: FIELDWORK

AUGUST 1ST 04 – FEBRUARY 12TH 05

TENTATIVE TIME FRAME/SCHEDULE

TIME	PLACE	ACTIVITIES
August 2004	A1 A2 A3	<ul style="list-style-type: none">- Training research assistants- Processing research clearances- Setting dates for interviews (conversations), observations, and document search- Familiarizing research assistants with:<ul style="list-style-type: none">• Tasks and objectives of the study• Data generation instruments and other devices/media• Main day-to-day activities during data generation and collection

August – October, December, 2004	A3	<p>Data generation and collection:</p> <ul style="list-style-type: none"> - Informal interviews/conversations: <ul style="list-style-type: none"> TSC/TSD officials TTU officials Education Officers School teachers College teachers Student teachers School students/pupils School & college board members Parents cum teachers, ed/officers, etc Retired teachers - Observations <ul style="list-style-type: none"> Colleges Schools - Document search <ul style="list-style-type: none"> TSC /TSD office TTU office DEO's office Primary & district Courts of law Colleges Secondary schools Primary school Tanganyika Library - Data processing and analysis <ul style="list-style-type: none"> Transcribing the recorded interviews
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October - November	<p>A2</p> <p>A3</p>	<p>Data generation and collection:</p> <ul style="list-style-type: none"> - Interviews: <ul style="list-style-type: none"> TSC/TSD officers TTU officials Education Officers School teachers College teachers Student teachers Retired teachers School students School & college board members Parents Retired teachers School/college inspectors - Observations <ul style="list-style-type: none"> Colleges Schools - Document search <ul style="list-style-type: none"> TSC office TTU office DEO's office Primary & district Courts of law Colleges Schools Inspectorate departments <ul style="list-style-type: none"> Primary section Secondary section College section Tanganyika Library - Data processing and analysis <ul style="list-style-type: none"> Transcribing the recorded interviews
December 2004 – January – February 2005	A1	<p>Data generation and collection</p> <ul style="list-style-type: none"> - Interviews <ul style="list-style-type: none"> TSC/TSD officers

		<p>Education officers</p> <ul style="list-style-type: none"> - Document search TSC/TSD office MoEC/MoEVT - Interviews: TSC/TSD officers TIE (Curriculum Developers) Lecturers –FoEd (UDSM) Student teachers – UDSM - Document search University of D’Salaam Faculty of Education TSC/TSD office TIE office - Data processing and analysis Transcribing the recorded interviews
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MAP OF TANZANIA

